Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

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Mankind At The Crossroads

March 28, 1951

FROM COVER TO COVER

Under the general title of THE LAYMEN SPEAKING three articles will appear in this and the next two issues of ZIONS HERALD written by prominent laymen. "The Christian Ethic at Work," this week's feature, was an address given to the Fellowship Club at First Methodist Church in Schenectady, N.Y., in January by R. S. Peare. Until his untimely death last week, Mr. Peare was a vice-president of General Electric Co. . . Page 3

Warren Carberg of *The Boston Post* completes his series on the new president of Boston University in THE CASE STUDY — THE JOB. . . . . Page 5

The Rev. Clair M. Cook, pastor of Bethany Methodist Church in East Rochester, N.H., and feature writer for ZIONS HERALD, writes on THE CHURCH'S MINISTRY TO LABOR. . . . . Page 9

WHAT DO YOU THINK about the Central Jurisdiction? The Rev. Charles B. Hart, pastor of the First Methodist Church in Waterbury, Conn., reports on a questionnaire being circulated by the social service committee of the New York East Conference. . . . . Page 10

ON CASTING OUT DEVIL THEORIES BY DEVIL THEORIES. Dr. L. Harold DeWolf of Boston University School of Theology challenges the reply of Mr. Willard Uphaus, former executive secretary of the Religion and Labor Foundation. . . . . Page 11

READERS WRITE

Reply To Mr. Scouten

The Rev. E. Kendall Scouten's remarks in the Mar. 7th ZIONS HERALD about missionaries deserting their posts did not strike home perhaps as squarely as they should. I am one of many Methodist missionaries who with a large family, including small children, lived and worked in China for 15 months after the Communists "liberated" us and later sent the family home under considerable difficulties, but stayed on himself to work in Communist China. I left when my usefulness to the church there was ended. Many Roman Catholic western missionaries have also left their posts, some willingly, some under duress. Though it may be difficult to believe, there are times when it is wiser for a foreign missionary to withdraw, for the sake of the indigenous church, which in China is well-organized and has many able evangelists. Foreign missionaries are not always indispensable, and there are times when a strategic retreat is necessary. Indeed, it was the Chinese Christians, considering the interests of the church, who advised us to leave.

In Communist China, largely due to the growing hostility between the Governments as a result of the Korean situation, it has become progressively less possible for an American missionary to speak and act in behalf of Christian missions. His words and actions are suspect, as being those of a spy for the U. S. Government; many Communists are surprised to learn that a missionary's salary is not paid directly by the State Department.

It is decidedly untrue to indicate that the missionaries "are seeking shelter behind the armed forces" of their governments. In fact, directly the contrary has often been true. During the recent war, many American missionaries remained in China and eventually went to prison camps after the Japanese took over. Two years ago hundreds of American missionaries stayed on in China at the time the American military forces entirely withdrew from the Chinese mainland and the Communists came in bringing a much more hostile environment. Although increasingly restricted in evangelistic activities, remaining missionaries are also under increasing physical danger. Some have given their lives, and more would have been willing to if it would have advanced the Christian cause in China. Is a minister of the Lord in comfortable USA qualified to decide when it is right for American missionaries abroad to undergo martyrdom?

(Rev.) ALLEN P. LOVEJOY,
Palo Alto, Calif.

System Still Democratic

I have read with interest John Baxter Howes' article entitled "Our Methodist System of Poll Tax" in the Feb. 14th issue of ZIONS HERALD. With all of Mr. Howes' facts and with most of his observations I am in hearty agreement. The smaller churches of Methodism do have a case when they plead for a re-examination of some of the formulae used for suggested goals and apportionments for the budget of the local church, especially where pastoral salary or support may be the only, or at least a very sizeable factor in determing those goals or apportionments.

However, the fact still remains, by Mr. Howes' own argument, that the smaller churches have the largest voting representation in the annual conference where goals or apportionments originate. The smaller churches, even though the majority of them may be served by supply (non-voting) pastors, are represented by at least one voting lay delegate for each circuit or charge. Unlike the General Conference, where lay and ministerial representation rests upon a numerical basis provided by the lay and ministerial membership of the annual conferences, the annual conference has one voting lay member for each station or charge, no matter how small, and one voting ministerial member if its pastor is a ministerial member of the conference.

Take the Boston District, for instance. There are 34 churches with less than 400 members. Eight of these churches are supplied by non-voting pastors. Yet these 34 churches have 56 voting delegates in the New England Conference. There are 11 churches with from 400 to 800 members, with 22 voting delegates. There are seven churches with more than 800 members, with 14 voting delegates. Thus the churches with more than 400 members are represented by only 36 voting delegates, while the churches with less than 400 members are represented by 56 voting delegates.

Now, if this is true of so urban a district as this, what about the great rural districts throughout Methodism where the relative number of smaller charges is greater and the relative number of larger churches is smaller? Even though the smaller church may have a non-voting pastor and its representation in the annual conference seems to be cut in half, yet that one vote when joined to the votes of the numerically superior smaller churches can overwhelmingly weight an annual conference's response to almost every issue which may come before it.

On the other hand, the disfranchisement of annual conferences in their relation to General Conference is not only apparent but real, for as Mr. Howes points out "the conference with a larger than average number of supply charges is denied an equitable delegation of both pastors and laymen." Here the rule of one laymen for each minister cuts down the larger ratio of lay representation which maintains in the annual conference with a large number of supply charges. Thus the annual conferences with a minimum of supply charges have an advantage in the General Conference.

(Rev.) WILLARD C. ARNOLD,
Watertown, Mass.

Central Jurisdiction

In your issue of ZIONS HERALD of Feb. 14th a communication appeared entitled "Condemn Segregation," referring to the Central Jurisdiction of The Methodist Church. If one of six equal administrative bodies in a great corporate body as The Methodist Church

Continued on Page 23)

The Laymen Speaking

The Christian Ethic At Work

R. S. PEARE

WHEN I SPEAK OF the Christian ethic I have in mind those teachings of Christ centering in the Golden Rule and the guiding principles drawn from them. I know there are many who will grant me at the outset that the Christian ethic does work its leaven in business organizations. But as a businessman I have been sensitive, perhaps overly sensitive, to those who do not concede this. I have been aware that there is a considerable body of people who seem to doubt — according to the present concepts of the church and the present practice of business — that there can be any real reconciliation between businessmen and the Christian faith. I am frequently tempted to believe that on the question of a businessman entering the Kingdom of Heaven the church generally would return a categorical "No."

There was, for example, the resolution passed by the representatives of 133 church bodies meeting in Amsterdam, Holland, in the summer of 1948. As the resolution was worded — and almost accepted — it read: "The Christian churches should reject the ideologies of both communism and capitalism, and should seek to draw men away from the false assumptions that these extremes are the only alternatives." It was only through the leadership of Charles P. Taft, as I understand it, that the word "capitalism" was modified to read "laissez-faire capitalism." To most of the others the resolution was all right as first worded: "We reject capitalism."

Many churchmen, I know, do not agree with that resolution and are probably tired of hearing about it. But that was one of those thrusts businessmen find hard to forget. I look upon it as, perhaps, the most overt expression of a belief that frequently finds other equally hostile utterances.

PERHAPS THE FIRST and most human reaction to criticism of the hostile sort is to give it the lie direct. I am reminded of Dr. Samuel Johnson's reaction when Boswell questioned him about the anti-materialist philosophy of Bishop Berkeley. Old Samuel kicked a stone until he rebounded from it and thundered, "I refute it thus." It wasn't much of a refutation, but it must have given the good doctor a lot of personal satisfaction.

In the same spirit I would like to buttonhole some doubting churchman and say to him: "You think that because I am spending my life in the business world — in the business jungle, as many like to put it — that any sense of spiritual, moral, ethical values must long since have departed from me. Well, it just is not so."

I would like to tell him: "I believe in God, I believe in the Christian ethic as a practical as well as a spiritual way of life, and I believe in capitalism. I believe in enterprises that are privately initiated and financed, that grow through the earning of fair profits and the plowing back of a large share of those profits into further capital equipment. I think I could demonstrate to you that certain economic laws, because they are based on the freedom of choice of the individual, are as much a part of Christian law as they are economic law."

And I would say, finally: "I was brought up in a decent, Christian God-fearing Indiana household. My great-great-great-grandfather was the first man ordained to preach Methodism in the South of Ireland — a mission in the Lord's service that, you must admit, was not without its perils. Coming from such sources I don't believe I could have worked for 28 and one-half years for a business concern if the men around me had no ideals other than economic and no ethics other than grab-and-hold-on. I couldn't have compromised myself, my family and the people who spent their time trying to make me a good citizen, by devoting myself to any society that didn't demonstrate frequently that it is basically a good society."

AND HAVING SAID all this, I would have to admit that as a refutation it is inadequate, even as Sam Johnson's refutation of Berkeley was inadequate. My own experience is one statistic in a sea of statistics. Conscience demands that we go deeper than this.

Having said it, I would have to take cognizance of why men of good faith could have come to such a conclusion, and I would have to realize that their criticisms arise not from willful blindness, but from judging on too narrow, too confining a base, and to some extent from very human impatience with the progress being made.

For one thing, it has long been an accepted part of man's thinking that the world of the spirit and the world of the market-place are unalterably opposed, antithetical. The one is material, the other spiritual, and it is a cleavage not to be reconciled. Some businessmen have through the years encouraged this misconception by professing to believe that their way of life has no real use for the ethics of Christianity. Economics, they have said, answers to inexorable laws. The market-place acts as an automatic mechanism regulated by laws not subject to human choice or moral action. We can be as ethical as we like and still not be able to alter in the least the workings of, say, the law of supply and demand.

This is a false concept, and I am glad to see it being challenged today by many thoughtful businessmen. The market does have its impersonal workings, and it is good that it does, for the only alternative we have been able to discover, apparently, is the dubious one of governmental directives. But this does not absolve the businessman of moral responsibility. As Philosopher William A. Orton pointed out some months ago in a *Fortune* article on "Business and Ethics," "The everyday business of life is a sphere not only of economic but of moral significance."

(Please turn Page)

This is the first in a series of three articles by leading laymen of The Methodist Church, being printed on successive weeks under the title "The Laymen Speaking."

He goes on to say: "The area of the 'given' — the inexorable laws and so forth — is much smaller than is generally supposed, and the area of possible choice is much larger." To illustrate he says: "We are not wholly responsible for bumper crops of wheat, cotton, or potatoes; but we are responsible for what we do with them, and that responsibility is so onerous that we are tempted to wish it away somewhere."

To all of this I agree. I am conscious of business life being a succession of decisions, few of which are without their moral ethical considerations. Do we consider our company a money-making machine or as a working community wherein at times the seemingly inexorable laws must give way to human considerations? Do we make a product, grab our price, and try to wash our hands of the whole transaction, or is there a moral compulsion leavening our decision to set up the best service facilities we can so that we can make that product serve you faithfully? In times of national emergency, do we allow our fine factories to be engaged in the making of relatively simple, and highly profitable, items like cartridges and shells, which any one with lathes and a loading machine could turn out? Government agencies have tried to have it so. Or do we make a conscientious effort to engage our facilities in complex engineering tasks that few, if any, other companies could achieve? Do we, in our public announcements, try accurately to reflect the truth, or do we "make a good story" out of it? Do we cut the cost of lamps and seek small profits on large volume, or do we rely on the simple system of selling them a few pennies higher and making fewer of them? Do we build an inferior piece of equipment in order to meet destructive price competition, or do we build a piece that meets our standards of excellence and try to persuade people to pay the higher price we must at such times ask? When the nation needs the services of men of stature, do we encourage ours to "Let George do it," or to go forth and serve the larger cause?

Many other elements, of course, enter into these decisions. But I am firmly convinced that moral and ethical values are also taken into account. They are never summarily tossed aside.

Failure to grasp this point is one of the basic reasons why religious men have misunderstood the world of business.

But there is another, perhaps more important, reason why a group of representatives from churches all over the world might, without questioning, lump capitalism with communism as extremes to be avoided.

That is, simply, that the capitalism they have known in their own countries *has been* such an extreme. Capitalism as it is practiced over much of the globe has, as I see it, little to recommend it to the common man.

This past spring, I spent a short time in a foreign country. For me the beauty of the land could not overcome the realization of the appalling contrasts that exist among its people. I came back with the feeling that it is almost a miracle that so many of the poor people there have somehow stayed clear of the Communist Party. There isn't much evidence that so-called capitalism has done much for them.

We hear also of the cartels and monopolies of Europe, the conscienceless profit-making, the private agreements on price-fixing. Some foreign businessmen, we learn, habitually keep three sets of books — one for themselves, one for their stockholders, and one for the government tax collectors. This also is capitalism.

All of these have evolved from the same beginnings. Capitalism is not a product of pagan lands. It has its roots in the same Christian traditions that have led us to our democratic forms of government and the institutions of free people.

But somehow in the course of time the capitalists of those lands have failed to meet their moral challenge. They have become slick and cynical, deserving the rejection of moral people. American capitalism has largely escaped this fate. I do not say that this has been entirely the result of the superior moral fibre of the men who have engaged in American business. A plucky people, our public education system, a truly representative Congress, and a free and free-swinging press and the churches themselves — all these have played their part. But I believe you would do the American businessmen a disservice if you did not factor into this result *some* capacity for right-thinking and more than a little concern for moral action.

We have something different in the American industrial system . . . something that men do not generally use cynically and corruptly . . . something that is infused with the spirit of service, the ideals of loyalty and self-dedication, the essential nature of the Christian ethic.

Thinking about these things, it has occurred to some of us that what has happened in the last decades in America has been that there has evolved the concept of The Good Company. We have come to realize that there are standards of behavior for corporations as for individuals, and the managers of many American firms have resolved that in situations where there is an evident choice between corporate right or wrong, their companies will stand on the side of right.

What has happened to the American corporation is that we are moving steadily toward a clearer definition of a code of ethics, a credo of ideals, which The Good Company will live up to.

I don't know how far back this idea traces. It has been implicit, I suppose, in our enterprises from the beginning. But in my reading about business I have been conscious of

(Continued on Page 17)

"Nobody expects that we will sway multitudes, change the world, or work miracles, as Christ did. But, to the measure of our abilities, it is wholly possible for us to look at life as Christ looked at life."

* * * *

"The Word in Season," by H. Hughes Wagner. Abingdon-Cokesbury, New York, New York.

The Case Study — The Job

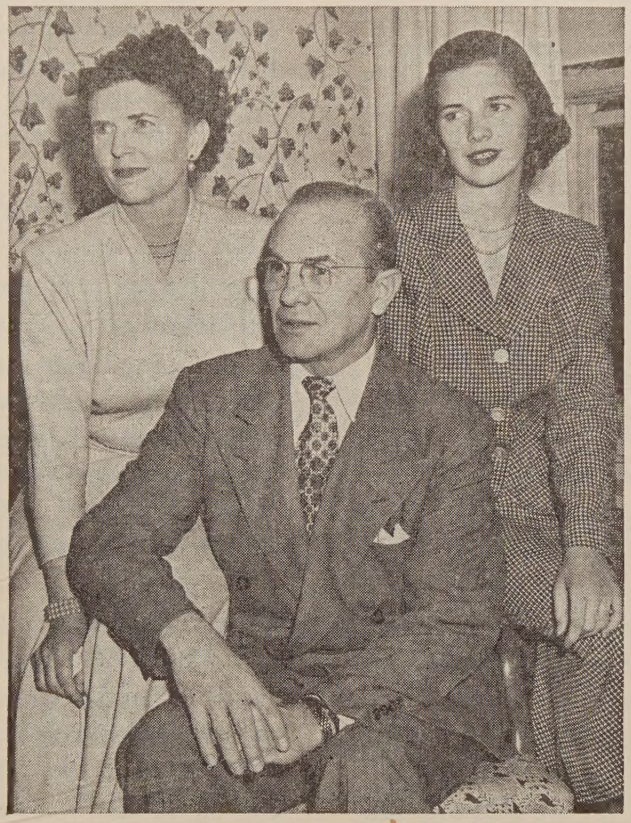
WARREN CARBERG

Feb. 25 — How does a man become president of one of our largest universities after a career devoted mostly to preaching and the pastoral duties so closely connected with the "unscrambling of personal problems" of thousands of people?

That is the problem that Dr. Harold C. Case faces tomorrow when for the first time he takes the helm of Boston University. The big, sandy-haired Kansan with the warm sympathetic smile is not a bull in a china shop. His success as an administrator has been due to his ability to draw the best from his lieutenants without putting the "chill" on their various creative talents.

One of his advisors predicted that for the first six months, his position will be largely that of an observer. Dr. Case told this writer recently that he intends to listen carefully to whatever advice the deans of the 16 schools in the Boston University organization will present.

Dr. Case is not a dictatorial or arbitrary person. He has been listening to advice and suggestions all his life and acting on many of them. Mrs. Case says that her husband is a brilliant administrator, so good in fact that he makes the other fellow think he is doing it all by himself.



Boston Post Photo

As one of America's outstanding preachers to students on more than 100 college campuses, he has evolved a number of theories on the subject of education. Whether his theories will be adopted in the future scheme of things at Boston University probably depends on developments.

Those who know Dr. Case believe that his approach to these problems will be extremely conservative, extremely wise and very fruitful for the university. His tolerance, breadth of vision, great energy, and sympathy for the underdog are coupled with a deep understanding of youth and its problems.

Dr. Case describes himself as a strictly "down to earth" man on education. He feels that he has been in a position to see what happens to education when it is put to work.

One weakness in the present scheme of things he feels is that students lack a purpose and a goal. "It should be the aim of education to help students clarify these goals, give them adequate motives and teach them how to think."

It was his belief that he might do something about this need. This was one of the reasons why he relinquished a brilliant preaching career in his Pasadena church, one of the largest in the country.

Education should not consist in merely imparting an unrelated assortment of facts. He believes that knowledge should be taught so that all subjects should be integrated in relation to social needs.

"We should not learn science in a vacuum or history in a detached way," he believes.

"Even amid the grave problems of the present crisis an educated person should not be confused although he should be serious. He should be so educated that he can see how all the branches of knowledge may be properly integrated. Education is no longer the creature of culture but the creator of a new culture.

"Our very society of free men depends on the thoughtful, well-motivated education of its men and women. We can't maintain a democracy even if we win the war unless we have people equipped to rebuild our society when the war is over. Education must continue to go on in the crisis. We must think of tomorrow and five years from tomorrow.

"Education is a process at work, creating patterns of a new social order amid the present problems of the day. There is danger in assuming the perpetuation of our way of life merely because we may win a military victory. We must have people equipped to carry on the ideals of democracy after military victory."

From the very beginning of his ministry, Dr. Case has been vitally interested in young people. Even during his days as a student at the old Boston University School of Theology at 72 Mount Vernon Street, he was active in youth work. He still recalls with pleasure the old Methodist Mission at 435 North Hanover Street in the North End of Boston with its gymnasium, its basketball games and its extensive youth program.

"I never loved anyone more than those Italian boys," he recalls. "They used to feed me spaghetti and saw to it that I was given all the long pieces so that I would have trouble wrapping it around my fork.

"Then I had a boys' settlement house in Newton. Most of these boys were classed as delinquents for one reason

(Continued on Page 14)

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Applause For Television

This editor does not like television and has said so on several previous occasions, but an honest man must admit that good can come from strange places. Public opinion has been aroused on the subject of gangsters, gamblers, and shady politicians, as a result of seeing the ugly parade on television the last two weeks. The Senate Crime Investigation proceedings in New York and Washington were televised and millions of Americans saw them. We are glad. We are glad they saw them because many Americans would not have read about them in the newspapers. We are glad that the barrooms had them on their television sets and that the ugly sight of gangsters and gamblers was disgusting even to the inebriates of the country. We are glad that many Americans who never vote saw the investigation proceedings, because they saw a parade of their own making: cheap politicians elected to office because too many people did not think that voting was important.

If America's conscience was troubled — even a little bit — by the sordid sights we saw on TV these last two weeks — then we should be grateful. What we saw was the result of corruption at the base of the democratic pyramid. It was grass roots corruption that began in our local wards and municipalities and moved up so that evidence of its power has shown itself in the offices of our highest state and national figures. It is crystal clear that we cannot have a safe country until we restore our sense of personal responsibility for the state of our nation. We cannot countenance a "little corruption" without reaping a scandal. We cannot tolerate a few dishonest politicians without reaping a horrible and terrifying national political result.

TV has our applause for the job it has done. We hope that Congress will pass a bill, now pending, that will allow sessions of more Congressional committees and even the sessions of Congress itself to be televised. It will help Americans weed out corrupt politicians, and will make better men of those who are doing excellent work as statesmen.

Time And Again

This week's issue of *Time* featured Bishop Henry Knox Sherrill as "the No. 1 Protestant churchman in the U.S." As usual, *Time* follows its policy of editorial writing under the guise of news, and the things that have been said by *Time's* senior editors, junior editors, correspondents, circulation editors and copy boys about Bishop Sherrill, Easter, Protestantism, "Christian Chaos (Simplified)" and theology will be "of interest" to all churchmen.

With a complete innocence of the basic meaning of Protestantism, *Time* has produced a thesis which says that the existence of various denominations indicates "Christian Chaos." Obviously the *Time* writers believe that a unified Protestantism would be the way out of it all. The innuendo of this piece of writing is that it would be nice if the Protestants would wake up, end their hatchet-heavings, and unite under one denominational head and be orderly like the Roman Catholics. In describing Protestantism in America, one of the writers says authoritatively, "But in the U.S. Protestantism lost much. . . . Denominationalism became demonic. And with so much control in the hands of a material-minded laity, secularism became the weakness of Protestantism as sacerdotalism had been the Achilles' heel of Catholicism."

For many months we have been quite thoroughly convinced (and this is editorial opinion — not news) that *Time* had little understanding of Protestantism. Now we are sure of it! Of course Protestantism is controlled by its laymen. Is that something *Time* had not known before? We do not have in Protestantism a place for infallibility, or for special ecclesiastical isolation for our clergy. We have some great ministers

and some who speak with great authority; but they not that way because they were Christians who followed the path of Christ in humility — not because the church by ordination said they were great. *Time* might be amazed to discover that Protestantism is a thoroughly democratic movement: each man is his own priest and he respects the rights of men to differ from him in his particular concept of religion. No Protestant can be a Protestant if he seeks to force his particular religious concept upon another.

We are glad that *Time* chose Bishop Sherrill for honors and that it discussed the National Council of Churches of Christ in the U.S.A. It is unfortunate, however, that they did not have Bishop Sherrill proofread the article. They really needed some good Protestant advice.

Objection To Popular Tendencies

Last week 28 Boston University professors issued a statement of concern on current trends which churchmen will hail as wise considerations. Their first concern had to do with the popular tendency to combat the madness of Russian leaders with hysteria. These men said, "The Russian Politburo has proved itself shrewd and coolly calculating for all of its ruthlessness; and hysteria cannot cope with it." Their suggested alternative is to conserve the traditional pattern of democratic deliberation and individual discussion of issues. Instead of generating mass mindedness, these educators believe that constructive public opinion must be created.

In the second place they object to the popular tendency to believe that military force is our only defense against an aggressive Communism. "We do not question the good intentions of the State Department," said the Boston University professors, "but we believe all of us should seriously ask ourselves whether we are working for peace as zealously as we are preparing for war. The weakness of American foreign policy is its primary reliance upon force. Unfortunately this force has often been used in such a way as to seem to confirm Communist charges of imperialism. The professors suggest as an alternative to this that we develop a foreign policy that would win friends for America: grain for India and food for Spain (not a loan to Franco); the development of the Point Four Program for Asia, Africa, and South America are included in their suggestions.

The professors are also concerned about the tendency to militarize education and to impose universal military training. "Further militarization of education offers a serious threat to academic standards and to freedom of scientific inquiry. When educators compete for military subsidies, they risk their integrity and help make the Pentagon the governing body of higher education in America." Their alternative to this increasing militarization of America is "instead of spending billions to regiment the American mind, it would be better morals and better strategy to rehabilitate peoples now living at submarginal levels."

This manifesto is solid. It deals with three areas where modern churchmen must do some careful thinking. The Christian faces evil with a quite simple, yet thoroughly revolutionary principle: "Overcome evil with good." The motif of overcoming evil with evil, while still popular, is outmoded and has long since proved itself to be utterly wrong. The churchman has a different weapon here that applies a strategy which annihilates materialism and thus makes possible a spiritual basis for the existence of man as a child of God.

Totalitarians And Religious Freedom

The Communist authorities of East Germany have banned the Christian Science Church on the basis that Christian Science violates the law against the practice of medicine without an official license. Christian Scientists have had their homes searched for all of their religious publications. Thus the Russians have again mimicked the Nazis and followed a strictly totalitarian pattern: the Christian Science Church was banned in Germany in 1941 by Hitler and many of its members were sent to concentration camps.

Totalitarian law, as opposed to democratic law, insists upon the right of the state to dictate to the people. Democratic law is set up so that the rights of all people may be respected. In our framework of democracy we must be constantly vigilant lest either a majority or minority concept shall deny the legal rights of individuals.

The absurd part of the Communist ruling, aside from the open violation of religious freedom and the persecution of people for religious beliefs, is to be found in its implication that Christian Science is a form of practicing medicine. The religious conscience of the Christian Scientist tells him not to use medical procedures for healing, but to use prayer. To say that a substitute for medical procedure is the practice of medicine is quite indefensible. Whenever any society demands conformity by its citizens to a state ruling which violates religious conviction, that society is totalitarian.

What Is Sin?

CHARLES M. McCONNELL

Church School Lesson For April 8th.

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GENESIS 3: 1-6, 9-15

Original Sin

The story of the creation is not complete until the origin of sin is located and described. The compilers who put the Genesis story together out of the available data, wove a narrative about the first man and woman and a serpent, which gives us an example of original sin in action.

No definition has ever been given which answers the question, "What is sin?" We are no closer to an answer than our first sinning ancestors were. Like they did, we sin and lay it onto some serpent, our own "carnal nature," or onto something within or outside of us.

In the story of Genesis, the serpent is made to look pretty bad. Original sin is represented as a very subtle serpent — "More subtle than any beast of the field which the Lord God has made." This poor helpless creature is the talking snake in a fable which the early theologians made the emblem of the spirit of evil, or what later was called "original sin."

It is hard to improve on this fable as an explanation of the way sin creeps and crawls into life. This story is so modern that it can be read on the front page of any daily newspaper today. There is nothing new about sin except its origin. Any human trait as universal as sinning must have been in the original makings of man. To make a serpent the original sinner in this sin cursed universe, is just one more kind of sinning, and making sin the fault of someone other than oneself is about as near a definition of sin as we can find. The sins we commit, if they are really sins, are our own fault — otherwise they are not sins. For surely sins for which we are not responsible, or have been committed against us, are not our sins.

A new slant on sinning turned up the other day in the religious testimony of a pretty decent man. In speaking of his evil deeds he said, "At least I am now sinning on a progressively higher level." The testimony of his neighbors was that he was still on a very low level. He had not yet gotten above the snake line in his sinning, for he still crawled and crept in his stealthy sinning.

Smokeless Sin

A great sociologist — Edward A. Ross, of the University of Wisconsin — a long time ago called some modern sin "smokeless." He got the idea from smokeless powder used in guns. You can't see the smoke, but whoever is hit by the shot from the gun may be killed just as surely.

This is just another name for the "subtle" serpent in Genesis. "He shall not surely die" is the subtle word in this smokeless sin which lured the woman. The serpent was telling the woman that she would be an exception to the laws of punishment for sin. She was told by the serpent that she could "get away with it" — that it was a smokeless sin that not even God could see.

Modern life is full of sin which loses its evil look because it is remote. Crime lords do not commit murder with their own hands. They set up a vast, complicated system and victims are killed by paid hoodlums or killers at a fixed price of $25. These "big shots" of crime rings accumulate money and invest it in legitimate business enterprises. They are "more subtle than any beast of the field."

Just now there are sinners in high places in government and in local organizations who have made crime routine procedure. They sell influence to get loans or jobs for friends or constituents who vote to keep them in office. No wonder a United States senator wept the other day as he listened to the sordid testimony in a crime investigation. We are in a wave of investigation of crime in this nation, which should turn up a lot of snakes.

The gun and club are still well-used weapons of killers and thieves. But men who "sin on a progressively higher level" use lies, rumor and defamation of character. They also use their friends and representatives in office to get loans and favors in a snakey way.

The danger to civilization in all of this is that by our inability to see and recognize sin, we think it does not exist. We are lulled into a sense of false security which is deadly. We used to be on the alert and were aware of sin in our own lives and in our society. A genuine and vigorous sense and *awareness* of sin is necessary at all times.

The Lord God and Sin

The story of the serpent and the man and woman is complete without God's voice speaking to all of them. If we call the serpent the spirit of evil or *sin,* we can easily see why God punished it. "He shall bruise thy head and thou shall bruise his heel." This is a two way punishment. At its worst, the punishment was death — a serpent with a bruised head is as dead as a man with a snake-bitten heel. Serpents with poisonous fangs do not play with heels of men intent on killing snakes. It is a deadly business. "The wages of sin is death," and the wage scale goes higher and higher as the consequences of sin grow more dangerous and widespread.

We must not stop with a statement of the wages of sin. The rest of the verse reads, "But the free gift of God is eternal life in Christ Jesus our Lord."

This is God's assurance that there is original righteousness in the world as well as original sin. This is why Jesus Christ came to save men in a more complete way than the sons of Moses and the prophecies of great prophets could.

The story of the serpent was written for us, and it is more timely than on the day it was set down on tablets of stone or in clay. God and serpent are still talking to us.

The Church's Ministry To Labor

CLAIR M. COOK

WHATEVER THE REASONS, workers stay away from the churches today in droves. Yet they are not without religious belief — talk with them, and you will find a real interest there. They believe in God, they believe in Christ. But often they have little faith in the church, ours or any other formal group. They very commonly feel that the church has not concerned itself with their vital problems, so why should they worry about the church? Yet that is not the tradition of historic Methodism.

Let us look at a scene in early Methodism. It was four o'clock on the afternoon of April 2, 1739, at Kingswood, just outside Bristol. There, on a rise of ground, they saw an ordained minister of the established Church of England, Fellow of Lincoln College, Oxford, preparing to preach in the open air. Three thousand of them heard John Wesley as he took for his text that day, "The spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor . . . deliverance to the captives . . . to set at liberty them that are bruised."

His hearers *were* poor; they were captives to the demands of the collieries; they were among England's sorely bruised. But Methodism from the start offered a spiritual home to the working man. Our church was built not upon the riches of the mighty, but upon the deep undercurrent of the workers' power. From England's common people, who rightly felt themselves unwelcome in the church of lords and squires, there welled up in Methodist societies a surge of faith which swept their tight little isle. It overflowed the Atlantic and pushed out over all our frontiers.

But what of today? Does our heritage of faith in, and work for, the ordinary laborer — the miner, the factory hand, the manual worker — persist as a living thing? Or do we in our Gothic sanctuaries, listening to memorial organs given by the very wealthy, gazing upon the rich hangings and expensive aids to decorous worship, once more cause the common man to feel ill at ease, excluded from God's house as from a society wedding?

THIS IS LESS true, probably — for various reasons — in the Roman Catholic church than in most Protestant churches. The stereotyped formalities of that worship, its claims to be a divinely ordained essential means to salvation, are among factors which enter in. But does that account for the undeniable fact that when national labor union conventions are opened, or statewide labor delegations gather in force, the invocation is most commonly offered by a priest, or a monsignor, or even a bishop or archbishop?

The answer is no. But what does account for it? For one thing, the Roman Catholic church has consciously tried to learn about and be helpful to labor groups in a way that Protestants have never done, except for a few outstanding individuals. As long ago as 1891, Pope Leo XIII devoted an entire encyclical to "The Condition of Labor." In it, the Pope was as outspoken as our own later social creed, perhaps even more so, when he referred to "the cruelty of grasping speculators, who use human beings as mere instruments for making money." He highly commended "workmen's associations" and placed the Church of Rome on the side of free collective bargaining and the right to strike if necessary. Forty years later, the commemorative encyclical of Pius XI gave further impetus to the church's concern with the workers. Today, the Roman Catholic church and its Association of Catholic Trade Unionists sponsor a hundred labor schools annually for training union leadership. The first such Protestant school was held in New York only last year.

There are hundreds of "labor priests" in the country, men who have been sent at the church's expense, for intensive study of labor problems, usually to summer sessions at the Catholic University of America in Washington. There is a strong emphasis on this area of life in Roman Catholic colleges and seminaries. Because of its interest and effort, the Roman Catholic church has been accepted as an ally by the trade union movement pretty generally.

BUT WHY NOT THE Protestant church likewise? Because we have not sought to serve, nor even been interested, by and large. Except for those whose individual interest has become known, Protestant clergymen are not generally asked to participate in union gatherings because the unionists believe so many are definitely uninterested or even hostile. But friendliness to labor is the long-standing official policy of the Roman Catholic church; labor groups know they will be accepted and their invitations welcomed.

Yet the social creed of the churches, adopted when the Federal Council of Churches began in 1908, is still there. Its origin was in Frank Mason North's creed which was adopted previously by our own church, and which may be found in every issue of the *Discipline* since. But labor leaders do not read the Methodist *Discipline*. We have spoken, but we do not act.

But we are slowly awakening, late though it is, to the fact that members of organized labor are now one-fourth of our working population; that one out of every ten persons in America is a union member; that we are turning from a capitalistic society to what Professor Sumner Slichter calls a coming "laboristic" society. Here is a frontier of challenge to Methodism, as the Kingswood miners were a challenge to Wesley.

Our leaders know it. Bishop Oxnam wrote a little book about it several years ago called "Labor and Tomorrow's World." He put his concern, and that of the Council of Bishops, into the Episcopal Address of 1948, whose Section X concerns "The Church and the Worker." Warren C. Evans, a Methodist layman and union officer, recently supported in one of our church papers the plea for fifty Christian youth recruited each year into the labor movement from our church, and he recommended employment in industry as a part of the training of our ministry. Three memorials to the last general conference dealt

with "appointing ministers to organized labor" and "chaplains to labor." New legislation passed then provides for supervision by the Commission on Chaplains over "chaplains in industries . . . and chaplains to labor groups whether organized or unorganized." But where the Catholic church has so many officially designated to work with labor, we have only one — John Harmon, whose one-man department under the Board of Missions and Church Extension attempts to cover both industry and labor across the nation. There are no chaplains to labor known to the Commission on Chaplains, except one — and he is not actually a chaplain representing the church, but is on a company payroll as a counsellor in the personnel department.

But now New England, whose Boston Area is among our most heavily industrialized regions, is working on a proposal which may become a pioneer pattern for today's service to the working groups among whom our church was begun. The four conferences of the area — Maine, New Hampshire, New England, and New England Southern — last year each passed resolutions authorizing a joint committee to "co-operate" in "exploring the possibilities" for a full-time area-wide "ministry to labor." The committee will report to the conferences, all of which meet before the end of June.

Conclusions reached so far, to be incorporated in the recommendations, include a proposed two-year trial period, a budget, an organizational method, and standards to be met by an acceptable candidate. Under the proposal, an area board would be composed of the bishop, together with two ministers and two laymen elected by each conference. The minister to labor, or "chaplain of industrial relations," would represent the church to labor groups, and labor to the church, in a mutual service of bringing the two together. He would be both a specialist and a churchman, supported wholly by the Methodist churches, an ordained minister and a conference member. The modest budget, including travel and secretarial expense, would be less than that of many conference directors of religious education; its cost will be sought on the basis of four cents per active member annually.

Mr. Evans, in the article previously referred to, said some things very appropriate for such a plan, although what he had in mind was different: "Evangelization of organized labor may well be considered as a major missionary project . . . . Is the church wise enough to make its missionary effort big enough? If we could catch the spirit of Christ, employer and employee would work together with confidence during the week and then feel at home worshiping together in the same church on Sunday."

What Do You Think?

CHARLES B. HART

WHAT DO METHODIST people in the rank and file membership of our churches think about the racial segregation that we have established in the Central Jurisdiction of our denomination? This is the question that is being asked of several thousand Methodist ministers and laymen by the social service committee of the New York East Annual Conference.

The pertinence of this question is raised by a recent editorial in *The Christian Century* of January 10, 1951, which stated in part:

"We believe that the problem of race relations in the United States has no equal among the barriers which separate our nation from moral leadership among the nations. The pattern of segregation practiced in a small South African church lost Mahatma Gandhi to Christianity. That same pattern in American religious, social, economic and political life speaks more loudly than all our professions of brotherhood and neighborliness to the tens of thousands of present and future intellectual, business and political leaders from non-Christian and largely colored lands who come annually to this country to study and to observe.

"These visitors soon recognize this weak spot in our national life to be the pattern from which springs the segregation we practice in our international relationships. They see in it the explanation of why we have a Marshall plan for Europe but none for Asia. They think it explains our attitude toward colonial peoples struggling for freedom. They lose sight of the fact that nowhere in the world do large minorities enjoy the privileges and rights they possess in America. The only way to interpret this fact to them is constantly to strive to undermine the undemocratic and unchristian segregation of the races which continues to curse our land. This is the first priority for Christian Americans who want to work for better relations between the United States and other nations. And it has the advantage of being immediately accessible to us all."

Our own Methodist Church has taken a very forthright position on this issue. (Paragraph 2026 of the *Discipline* of 1948) Some of this statement is as compelling to the Christian conscience as an altar call.

"Racial discrimination is a fact which asserts itself both in principle and in practice.

"In principle it is much more than simple recognition of the fact of racial differences. It proceeds on the assumption or the pseudo demonstration of the intrinsic superiority of some and the intrinsic inferiority of others.

"In practice the principle manifests itself in the laws, customs, institutions, and total life of a people. In its sharpest form racial discrimination is slavery; in its mildest form it is condescension. The very principle upon which it proceeds precludes the relationship of even-handed co-operation which is essential alike to a Christian community and to a democratic society.

"The principle of racial discrimination is in clear violation of the Christian belief in the fatherhood of God, the brotherhood of man, and the Kingdom of God, the proclamation of which in word and life is our gospel. We therefore have no choice but to denote it as unchristian and to renounce it as evil. *This we do without equivocation.*

"We therefore recommend:

"That every Methodist, and every Methodist church,

onference, and institution accept the achievement of full ellowship in our churches as a vital responsibility.

"We are not unmindful of the difficulties to which we ummon The Methodist Church in this matter. For we re of all races and nations. Yet we are a frontier church! Ve therefore summon The Methodist Church once more o take up her position on a frontier."

This statement was reported to have been passed by an verwhelming majority of the General Conference in 948.

Last May the New York East Annual Conference passed he following recommendation with very few dissenting otes:

"That steps should be taken as speedily as possible to emove the stigma of segregation as illustrated by a separate jurisdiction for Negroes. As a parallel to such a nove the segregated conferences for Indians, Mexicans, and Orientals should be studied and a system evolved that will make it possible to have geographical areas of administration without over-lapping because of race, and that his committee be authorized to establish a fellowship of concern with other annual conferences, institutions, churches and individuals, who would like to join together o work for the elimination of racial discrimination and segregation within The Methodist Church. With similar aims a study should be made of the Negro conferences. For instance one Negro conference covers the states of Kentucky, Ohio, Michigan, Illinois and Indiana, overlapping some 13 white conferences. The absurdity of such a pattern of segregation within The Methodist Church is self-evident."

In accordance with this action the social service committee of the New York East Annual Conference is sending out the following series of questions to a representative list of 5,500 ministers and laymen:

1. Do you believe our Jurisdictional system is in keeping with Christian principles? Yes ( ) No ( )
2. Do you believe that the segregation in our Central Jurisdiction (which is for Negroes only) is racial discrimination? Yes ( ) No ( )
3. Do you believe that our church should ultimately eliminate the Central Jurisdiction? Yes ( ) No ( )
4. Do you personally favor the elimination of the Central Jurisdiction now? Yes ( ) No ( )
5. Are you willing to be considered as part of our "fellowship of concern" for racial brotherhood? Yes ( ) No ( )

We should also like to invite all readers of the ZIONS HERALD to send their answers and comments to the writer whose address is: The Rev. Charles B. Hart, First Methodist Church, P. O. Box 983, Waterbury, Conn.

On Casting Out Devil Theories By Devil Theories

L. HAROLD DE WOLF

Mr. Willard Uphaus replied last week, in ZIONS HERALD, to my criticism, two weeks ago, of his reporting on the Warsaw Peace Congress and of his address at Warsaw. Among the statements in his reply were many about matters remotely related or extraneous to the criticism. It is suggested that the reader take up the last two issues of ZIONS HERALD, lay the critique and his reply side by side and observe the response made to each charge.

In making this point-by-point analysis, it is important that the reader understand what was attempted in the critique. Mr. Uphaus thinks one question in my article "almost approaches a subtle form of character assassination." I hope that no readers will misunderstand this issue. The personal character of Mr. Uphaus, involving his sincerity, his ultimate Christian goals and even his intent to help or hinder Stalin's imperialism were not under consideration in the article. He affirms that he is "a Christian, a socialist and a pacifist." It is obvious that a Christian or a pacifist could not *intentionally* support Stalinist Communism, with its avowed atheism, materialism, despotism and its doctrines of hate and violence. Neither can a socialist, in the American usage, be a defender of Stalinism. I have never been a member of the Socialist Party. However, I notice that Norman Thomas and *The Socialist Call,* official weekly of that party, are continually exposing the threat to peace and democratic freedom of Soviet-sponsored "peace" movements and other agencies of Stalin's despotism.

The concern of my criticism was not with the character or intention of Mr. Uphaus in addressing the Warsaw meeting and reporting on it, nor on the personal motives of Mr. McMichael in featuring the Warsaw report. My criticisms have to do not with subjective motives but with objective policy, not with personal character but with predictable social results.

It is apparent that the officials of the Soviet Union are indifferent to the character and motives of Mr. McMichael and Mr. Uphaus. If these churchmen speak, write and publish the kinds of statements which *in fact do* aid Soviet policy, the Politburo will welcome their assistance without caring why it is given. By the same token, if Mr. McMichael, as editor of the *Social Questions Bulletin,* features activities of Mr. Uphaus which do not have the effect of promoting peace, freedom and justice, but rather have the effect of encouraging police-state despotism and strengthening the efforts of Cominform governments to arouse their people to suspicion, fear and hate of non-Communist countries, he is rendering a disservice to his employer, the Methodist Federation for Social Action, to

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On Casting Out Devil Theories By Devil Theories

(Continued from preceding Page)

Christians everywhere and to humanity, regardless of his motives in doing so.

A critical analysis of the meanings of a course of action can be made apart from questions of personal motives. Even the contrasting of the course of action which would be expected of a man eager to reconcile Americans and Cominform nationals with the action of Mr. Uphaus (ZIONS HERALD, March 14, p. 250: "Mr. Uphaus in Poland"), was not for the purpose of judging his character nor his motives. The contrast was introduced in the effort to find the meaning of his course of action and Mr. McMichael's, as social policy. People who hurl accusations of war-mongering against American government officials, labor leaders and others, as Mr. Uphaus did in Warsaw, can hardly claim immunity to critical analysis of their words and alliances by complaining that such analysis "almost approaches . . . character assassination." Without analysis of this kind it is impossible to judge intelligently between courses of social action, to appraise candidates for elective office in social action organizations, and to choose the voluntary associations with which one should affiliate.

Now let us see what Mr. Uphaus has replied to the specific criticisms of his report on the Warsaw Congress and his speech at Warsaw.

Concerning his report of the Warsaw meeting in the December *Social Questions Bulletin,* it was charged that the report showed certain signs of "pro-communist bias," as follows:

1. Charge: Mr. Uphaus reported that the Warsaw Congress was broadly representative, politically and otherwise, although the press and the British Labor Government regarded it as sponsored and controlled by Stalinists.

Reply: "It is true that the Soviet Union has been in the forefront of the peace movement, centering in the Warsaw Peace Congress, but it is just as true that the sponsoring committee sought eagerly to have wide representation." Mr. Uphaus repeats the general claim of wide representation and adds, "Our delegation might have been still more diverse had other organizations like the A.D.A. and church and labor bodies accepted the invitation to take part."

Comment: It might, indeed, but fortunately some people are not so confident as Mr. Uphaus that a "peace movement" of which "the Soviet Union has been in the forefront" is a movement for peace. Further evidence of this lack of confidence is to be found in the fact that after Mr. Uphaus returned from Warsaw, the Religion and Labor Foundation forced his resignation from its executive secretaryship by an overwhelming vote in which the representatives of labor were practically unanimous in opposition to him. It is being reported that the Rev. Jack R. McMichael was one of the few representatives of organized religion who voted in his favor. It remains for the Methodist Federation for Social Action to express its judgment regarding Mr. McMichael's fitness to continue as its executive secretary in view of his whole relationship to the Warsaw affair and of his other similar policies.

2. Charge: Every word of Mr. Uphaus concerning the Warsaw meeting was favorable. Not a question was raised about its violently anti-Yugoslav and anti-American speeches.

Reply: None, excepting more unstinted praise of the meeting.

3. Charge: The findings of the Warsaw Congress were reported by Mr. Uphaus to be of "profound significance," although actually familiar to all persons who have been acquainted with Mr. Vishinsky's stock speeches in the United Nations.

Reply: Mr. Uphaus makes much of the Warsaw resolution asking disarmament with inspection "within the framework of the Security Council."

Comment: This phony proposal has been gone over many times in the U.N. Everyone should know by now that any agency for inspection and enforcement "within the framework of the Security Council" is worthless for policing the U.S.S.R. because the Security Council is subject to the veto, a privilege which the Soviet Union has consistently abused.

Further reply: The failure of the Warsaw pronouncements to mention Communist aggression in Korea, Mr. Uphaus excuses by saying, "Technically North Korea was the aggressor," but implying that actually it was not. His principal supporting evidence is correspondence which the North Koreans claim to have found in Seoul.

Comment: Mr. Uphaus seems to rely solely on Communist propaganda sources for his information on Korea. It is suggested that he secure the objective, carefully detailed reports of the impartial U. N. Commission on Korea issued periodically from 1948 to 1950. If facts mean anything to him he will know, after study of those reports, that the Communists were not only technically but actually guilty of the most brazen and deliberately planned aggression.

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4. Charge: What had Mr. Uphaus done which brought from the Soviet Union the rare favor of an invitation to visit Russia, when "the Soviet Union has been steadfastly refusing admittance to representatives of such peace groups as the Friends' Service Committee?"

Reply: He complains of an approach to "character assassination." He says "many well-known Americans . . . have gone to Russia." (He does not tell who, when or under what auspices.) He asks whether it is wrong for a Christian to talk with non-Christians in the community or to visit the people of Russia.

Comment: Does that answer the question why the Russians *permitted* and even *invited* him to visit their country when the Friends and other peace-loving Christians were being refused admission?

Concerning Mr. Uphaus's speech at Warsaw, the following charges were made:

1. Charge: While in America, he has painted a rosy picture of peace-loving Russia, but while in Poland he pictured America at its worst and put the most sinister interpretation on American policy as a determined effort to plunge the world into war.

Reply to this most serious charge: None, excepting a continuance of the favorable interpretation of Russia and hostile interpretation of America. He does not tell why he thought it useful to increase further Polish and other Communist suspicion, fear and hate of the American "war-mongers" concerning whom their governments are continually telling them.

2. Charge: In Warsaw he saved most of his relatively brief favorable remarks about Americans for people who organize in collaboration with Communists. Communists and fellow-travelers were thus made to appear as the principal or only seekers of peace in the United States.

Reply: None at all.

3. Charge: In these ways Mr. Uphaus aided the propaganda line of the U. S. S. R. in its effort to pose before its people and others as the champion of peace against aggressive, war-bent America, while adding to the fear and hate of America which serve to support the aggressive armament of the Soviet Union.

Reply: 1) "It is true that the Soviet Union has been in the forefront of the peace movement, centering in the Warsaw Peace Congress." 2) He could find no signs of warlike interest or preparation in Russia. 3) "It would take a long article to discuss the comparative guilt of the Soviet Union and the United States when it comes to imperialism."

Comment: Both at Warsaw and in ZIONS HERALD he found much space and time to speak of American guilt, yet no room at all

to lay a single charge of any kind against the Soviet Union or any Communists. As for the peaceful sentiments of the Russians and the peaceful leadership of their government, we can well believe that the common people of Russia earnestly desire peace as do the people of all lands and we earnestly hope that their government will refrain from plunging the world into war. However, concerning the supposed pacific mood and lack of military preparedness of the Soviet government there are other evidences, such as the eyewitness accounts of trained, Russian-speaking reporters and the violent tirades of Russian delegates at the United Nations. Much as we should like to believe that Mr. Uphaus's report gave an accurate and complete account of this matter, we must sadly confront a quite different reality. It is a tragedy that the Poles and Russians do not have equal facilities for correcting Mr. Uphaus's distorted picture of the war-hungry Americans.

One important sentiment of Mr. Uphaus should be most heartily approved. He says, "One of our difficulties is that we submit to a devil theory that keeps us from facing the true nature of the present world revolution and our present responsibility."

How true that is! When Americans see nothing but good in themselves and their government and only evil in the U. S. S. R. and when Russians see only good in the U. S. S. R. and only evil in the U. S. A., neither Americans nor Russians are seeing the whole truth nor preparing effectively for peace. But the fact must be faced that Russians, as well as Americans, do have their devil theories. In fact, their principal philosophical journal, published in Moscow, carried, not many years ago, an article called "Philosophic Devilry," in which devilishness was identified with none other than the Christian personalism of our own Professor Edgar S. Brightman.

Devil theories are not cast out by devil theories. When Mr. Uphaus seeks to sweep American devil theories out of his soul, he can be cheered by every lover of truth. But when he substitutes the Russian devil theory, with its picture of the Soviet Union "in the forefront of the peace movement . . ." and the U. S. A. a war-mad aggressor, the question may be raised whether the last state of that man is not worse than the first.

A PASTORAL PARABLE

J. EDWARD CAROTHERS

"On Taking Life By The Nettles"

Now there came unto the Pastor a young prince who would take upon himself the mantle of a prophet and he made himself busy to set the chaos of the world in order. As of old, he had found that chaos is a stubborn state of affairs, and he was bruised in soul and wearied in spirit.

But as he laid his woes before the Pastor, it was as clear as the eyes of the saint who sleeps well, that he was not stricken because of the great hardships of life, but the young prince suffereth from what is known among the secret chambers of the Temple as "a case of life's little foxes, and he taketh the young small things.

Therefore did the Pastor know that many a great soul is destroyed by inept handling of life's little foxes, and he taketh the young prince into the countryside until they were in the Field of the Nettles which lies over beyond the Pond of the Catfish.

And the Pastor saith unto him, "Take unto thy hand yonder tiny nettle." And the young prince lightly sought to take it, but he was stung by its fierce juices until he cried with pain.

Whereupon the Pastor taketh boldly a fistful of the nettle, and it biteth him not at all. Then spake the Old Man as one who speaketh for the Lord, "My son, small vexations are like the nettle. A light touch stings you, a bold grasp and it cannot harm."

And the young prince returned to work upon chaos, and he was no longer wearied by the little things because he handled them straightway. And the whole land was helped, because great works are well done only when the little tasks are handled right.

On A Wide Circuit

W. W. Reid

Basketball and Money

The nation has rightly been shocked by the revelation that a few college basketball stars in and around New York have been taking money from professional gamblers to "throw" and "fix" some games.

I have no desire to minimize the moral and ethical wrong of this bribery and gambling. But I would like to point out that this taking of money is but a symptom of a truly dread disease that has for a long time been ravaging the whole American body.

For many years we have been hearing about "athletic scholarships" in the colleges, well-paid football stars, even pseudo-students on football teams. Occasionally some school or some president gets righteously indignant and may even do something about it; but, on the whole, coach and faculty and trustees wink at or even rationalize the procedure—it gives prestige, is good advertising, and secures needed funds.

One lamentable fact is that most colleges do little or nothing to instill moral and ethical principles in the young people placed in their care. Nor had the high schools nor the elementary schools that trained them for college. In keeping church and state "separate," we have divorced religion and education and half-orphaned whole generations. Indeed, the homes and the churches have not done much of a job in this area of living.

The evidence of this absence of moral training among even our best-schooled people is painfully before us at every turn. They are yesterday's graduates of schools and colleges, who, as Congressmen, received jail sentences for fraudulent use of government funds; graduates who are accused of selling bad meat to the GI's; who are involved in petty graft suspicions for "using influence" in high government posts; who, as policemen and politicians, are "tied in with" big-time gambling syndicates. Indeed, some of these graduates are amazed to find that their actions are considered immoral, unethical, or criminal by fellow citizens.

The historian-philosopher, James Truslow Adams, in "The Epic of America," suggested that in America—as perhaps nowhere else in the world—the making of money (easy in a pioneer country) has been "exalted into a sort of religious duty and patriotic virtue:" it is no longer controlled by the basic moral virtues, but it ranks with the virtues, "completely befuddling our moral conscience." The man who feels he has enough money is, in Europe, allowed to engage in arts or government; but in America he is not permitted even public respect. This, Mr. Adams pointed out, meant "not merely that profit could be set off against law, but the demoralization of our whole attitude toward law and public life."

The colleges and money? Well, "it is said" honorary degrees sometimes go to men who are generous with "the virtue of wealth," no questions asked as to the social value of their means of securing it; that buildings and schools have been named after some of them —and students exhorted to "copy their virtues bold."

Church Dispute Goes To Court

ATLANTA, Ga. (RNS) — African Methodist Episcopal Church disputes over the removal of Bishop R. R. Wright, Jr., and the dismissal of President William A. Fountain, Jr., of Morris Brown College will be aired in Fulton Superior Court here April 16th.

A group of church laymen has obtained a temporary injunction restraining the transfer of Bishop Wright by the Council of Bishops and keeping Bishop S. L. Greene from replacing him.

The case threatens to bring into the open some two years of controversy between Bishop Wright and President Fountain over the handling of funds at Morris Brown.

When the school trustees dismissed the president a few weeks ago, the Bishops' Council retaliated by ordering the transfer of Bishop Wright. President Fountain's father, Bishop W. A. Fountain, is a member of the Bishops' Council.

Appeal For Wheat

Columbus, Ohio—Methodist Bishop Hazen G. Werner recently appealed to all Ohio Congressmen in the nation's Capitol to give thoughtful and immediate consideration to what he called "the desperate need" in famine stricken India.

In a cable from Secunderabad, India, the spiritual leader of Ohio Methodism stated that he had visited the famine area towns and villages of South India and had talked with government ministers there. In his cable to Congressmen he stated that "American wheat would save life and create a strong bond of friendship" between the peoples of Asia and America.

Bishop and Mrs. Werner are now making a six weeks trip in India. Later in the spring they will fly to Bangkok, Siam; Manila, P.I.; and Tokyo, Japan, before returning to this country on May 4th. The Werners are appearing in a series of seven mass meetings throughout the state during the month of May.

Ministers' Work Camp

Mr. Howard Selby, president of the Rolling Ridge Commission, has announced that all ministers of the New England Conference are invited to be the guests of the Commission for the Ministers' Work Camp to be held April 16th, 17th and 18th.

The only cost to the ministers will be their wholehearted participation in the program of the work camp. As was the custom last year, each minister is expected to bring his working clothes and assist in making improvements in the physical property at Rolling Ridge. This year the main project will be to clear an adequate space near the shore of the lake in which vesper services can be held.

Bishop John Wesley Lord, resident in the Boston Area, is planning to be present for at least part of the time as are several members of the cabinet.

Further information concerning the work camp may be obtained by writing to the Rev. Otis A. Maxfield, director of Rolling Ridge at 89 Church St., Wilmington, Mass.

The Case Study

(Continued from Page 5)

or another, but they were really wonderful boys. I have reason to remember that settlement house because one of those boys who struggled on and secured a good education, became a surgeon and went to China as a medical missionary."

The boy had become chief surgeon in a hospital filled with wounded. After the hospital proper had been bombed into ruins, its activities were transferred to a shed, and the doctor carried on. One phrase in a letter from that boy is among Dr. Case's most treasured memories. The letter recalled a well remembered talk they had had together years before. The phrase was: "That night you lit a little flame of service in my heart. Sometimes it has almost gone out, but not quite."

Now Dr. Case is returning to Boston, not as a mid-Western kid who had never seen the ocean until coming to Boston, but as a mature man face to face with responsibilities which do not awe him and which demand his full powers.

Dr. Case originally planned to be a doctor. When his father, the Rev. Harry C. Case, was killed by a locomotive at a blind crossing while leading a funeral procession at Ottawa, Kans., these plans had to be revised. After receiving his A. B. from Ottawa College, he went to Harvard's graduate school to take a course in city management.

One day while he was on vacation in Kansas, he chanced through one of those rare but meaningful coincidences, to meet Bishop Quayle on the street. Bishop Quayle was sick and retired, but he still had retained a gift of prophetic insight into character.

"Did it ever occur to you," he asked Dr. Case, "that God wants you to finish the work your father wanted to do?"

The question struck home like a challenge that could not be disregarded. He went home and thought and prayed, and finally decided that he must continue his father's work. The next fall he entered Boston University School of Theology and earned his way by working with boys in settlement houses.

Dr. Case is a former athlete and still retains his membership on the Tournament of Roses Committee which has charge of the Rose Bowl competition. He feels that the intense competition for this event has reached a point where it puts undue tension on both players and coaches. He believes that the alumni are responsible for much of this trouble because of their desire to win at any cost.

But when the matter of Boston University's reaching the Bowl was mentioned, he smiled, "It is something to aim for."

Paul Blanshard

Author of "American Freedom and Catholic Power," Paul Blanshard, will speak at the Planned Parenthood League of Massachusetts' annual meeting on Tuesday, April 24, 1951 at the Dorothy Quincy Suite, John Hancock Building, 180 Berkeley Street, Boston. His subject is to be "Massachusetts Freedom and Catholic Power."

Mr. Blanshard has recently returned from a year's stay in Europe, where he covered the Holy Year for the *Nation,* and gathered material for current articles on the church and education, as well as for his forthcoming book, "Communism, Democracy and Catholic Power."

So high has the feeling run against Mr. Blanshard, that we have a report of the picketing by the Knights of Columbus of a Los Angles meeting, where "American Freedom and Catholic Power" was to be discussed by a clergyman. However, high feelings have so far failed to puncture Mr. Blanshard's facts.

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Evangelism Secretaries

Annual meeting of the 106 secretaries of conference boards of evangelism will be held July 13-18 at Albion College, Albion, Mich.

Staff members of the General Board of Evangelism headquarters, Nashville, Tenn., will meet with the secretaries to hear reports and plan annual conference programs, it was announced by Dr. Harry Denman, executive secretary of the board. He expressed the hope that conference chairmen and district secretaries also would attend.

Bishop Ralph S. Cushman of St. Paul, Minn., president of the general board, will preside at the meeting.

439 Christian Leaders Lost In Korea

According to private advices which have been received from Korea by Dr. T. T. Brumbaugh, of the Board of Missions of The Methodist Church, and by the National Council of the Churches of Christ in the U. S. A., 439 "full-time Christian workers" have been lost in Korea since the beginning of hostilities in June 1950.

This number includes 32 foreign missionaries to Korea, both Protestant and Catholics. The remainder are Koreans, mostly pastors. While they are listed as "lost," it is believed that all except a few prisoners possibly still alive in Manchuria, are dead. The figure of 439 does not include the immediate relatives of these church leaders; in some cases it is known that entire families were slaughtered, Dr. Brumbaugh says.

Of the total number, the Presbyterian Church in Korea was the heaviest loser: 247 pastors "lost," 136 in South Korea, and 111 in the North. The Roman Catholics, according to this survey, lost 80 Korean priests and nuns; the Methodists, 55 pastors; Holiness Church, 6 pastors; Anglican Church, 6 priests; Salvation Army, 4 officers; Y. M. C. A., 8 secretaries; Y. W. C. A., one secretary.

The Ministry of Social Affairs of the Republic of Korea estimates that 470,000 civilians have been killed in South Korea alone. Of this number, approximately 60,000 could be considered leaders in business, education, industry, religion, government, etc. How many civilians have been killed in North Korea is as yet unknown. It is reported, says

Dr. Brumbaugh, that 20,000 were killed in the northern city of Hamhung when the communist armies occupied that northeastern port city following evacuation by the naval forces of the United Nations.

Asbury's Death

On March 31, 1816, Francis Asbury, the prophetic organizer and drill master of the Methodist Episcopal Church in North America, died in Fredericksburg, Virginia. A few days before, he had preached his last sermon sitting in a chair beside the pulpit in the Methodist Church in Richmond.

Francis Asbury was born in Wednesbury, a village in Staffordshire, England, which had been the center of the bitterest opposition to John Wesley and the Methodists. The founder of Methodism preached in the little chapel of Wednesbury in 1761. Asbury, a young man, heard the sermon and was converted.

At the conference held in Bristol in 1771 five preachers volunteered for service in the American Colonies. Wesley chose two, one of them Asbury.

Quite early, Asbury was made General Superintendent of the Methodist Societies in America, but for a time was superseded. After the War of the Revolution, in the famous conference, meeting in the Lovely Lane Chapel, Baltimore, on the day before Christmas, 1784, he was elected by his brethren of the ministry to the position of General Superintendent or Bishop, which he held during the rest of his life. Through hardship, often in danger of his life, wracked by fever, Asbury, with his indomitable will, traveled up and down over the continent of North America. He was seventy-eight times in Pennsylvania, eighty in Maryland, fifty in New York State, and almost as frequently in all other parts of the Colonies from Massachusetts to Georgia. — *Reprinted from "The Greenfield Beacon"*

Student Nurse Sunday

Observance of May 6th as American Student Nurse Sunday is being asked of all Methodist churches. Resolutions endorsing the interdenominational observance were passed by both the Methodist Board of Hospitals and Homes and the National Association of Methodist Hospitals and Homes at their recent annual meetings in Chicago.

Purpose of the day's program is to aid recruitment of student nurses and to exalt the nursing profession as a humanitarian service.

Text of the resolution follows:

WHEREAS Christ's ministry from the first emphasized the healing of the sick and the caring of children, youth and the aged, and these services have become an integral part of the Christian Witness from that day to this, and

WHEREAS, the profession of nursing as practiced in modern life began with the consecrated service of Florence Nightingale, and

WHEREAS, there is an estimated need for 88,000 additional nurses and since our benevolent institutions are affected by the national manpower shortage, and

WHEREAS, church organizations, medical and surgical associations, all commend this humanitarian service, and have urged the recruitment of this profession because of the need and the opportunity,

THEREFORE, BE IT RESOLVED, that the Board of Hospitals and Homes of The Methodist Church and the National Association of Methodist Hospitals and Homes in convention assembled at Chicago, Illinois, March 1, 1951, call upon our churches to present the challenge of nursing as a noble Christian career and to co-operate in the observance of May 6th as American Student Nurse Sunday with the hope and prayer that, not only Methodist hospitals and homes, but the total health and welfare fields may more adequately be staffed with competent personnel, happy in their service and cheerful in their ministry.

Morgan Memorial Day Nursery

"Yum-yum" "It sure tastes good!" say Morgan Memorial day nursery children enjoying a wholesome meal at noon. The women's auxiliary of Morgan Memorial with a membership of 678 women representing 225 Greater Boston clubs and churches helps support the work of the day nursery.

Dr. Boss Testifies

Opposition to drafting 18-year-olds was strongly voiced by Dr. Charles F. Boss, Jr., of Chicago, executive secretary of the Methodist Commission on World Peace, when he testified before the House of Representatives Committee on Armed Services in Washington on March 8th.

"Americans are allergic to every form of Prussian goose-stepping from Napoleon down to Hitler, Mussolini, and Stalin," Dr. Boss declared.

"I believe," he said, "that the American people, though supporting Selective Service, are extremely, if not stubbornly, reluctant to give up even temporarily their deep convictions concerning their loss of freedom or democracy by the adoption of proposed universal military training and service legislation."

Speaking for the Peace Commission, he called for removal of the permanent military training and service provision from the proposed Selective Service Draft Act. He urged that the act be continued for two years only.

"The people generally support an intelligently worked out and justly applied Selective Service law," he pointed out, "but there is strong opposition to the adoption of permanent universal military training and service."

He listed four reasons for opposing the drafting of 18-year-olds: (1) unsettling their final year of high school; (2) taking them away from home during a period of emotional instability; (3) interrupting their continuity of education; (4) and placing too heavy responsibilities upon them at an early age.

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Books Reviewed

"The Lord's Prayer"

By Ernest F. Scott. Scribners, $2.25.

This volume on the prayer that Jesus gave his disciples, and through them gave to the world, adds another to the long list of enriching works in the field of the New Testament that have come from the mind and pen of Dr. Scott. This study is no less illuminating and worth-while than its predecessors. It bears the clarity of thought and the valuable insights that his readers have learned to expect from him.

This is not an "inspirational" book of Jesus' famous prayer. Rather it is a reverent study of its origins, quality and implications for present-day life. It is inspiring because of the new paths one is invited to tread, even in this most familiar field.

The book opens with thoughts on Jesus' conception of prayer, and continues with chapters in which the background and originality of the prayer are examined. Professor Scott prefers the Matthew version as the more original, declaring that in it "there is not a word too much," even though this version may have undergone change from the words spoken by Jesus. The elements of the prayer may easily be found in the Jewish prayers of the day; nevertheless it expresses the essence of our Lord's own teaching. It is found in Matthew's record in the middle of the Sermon on the Mount because it is the heart of his teaching message.

The writer eloquently defends the Lord's Prayer as the most authentic of all the utterances of Jesus. He compares it to the much-sought-after relics of Middle Age Christians. "In the Lord's Prayer we actually possess such a relic, and by means of it we touch what was inmost in the person of Jesus. We can feel as we repeat it that our ears have heard and our hands have handled his word of life." — *Reviewed by C. F. Avey*

"The Claim Of Jesus Christ"

By The Very Reverend Dom Gregory Dix. Wilcox and Follett Company, 1951.

This is an expanded version of materials previously delivered over the radio in England and in part published in another form. The claim of Jesus is defined in terms of his demands upon us today, with justifications for it and with an elaboration of what it means when we have accepted it. There are many penetrating insights in the book, and it should be very helpful as a means of stimulating readers to recognize the ways in which Jesus still speaks. It begins with an effort to penetrate behind the conventional religious poses, such as standing at salute on Good Friday and Easter, sincerely so, and then going back to "real life" without being particularly disturbed by the experiences; it ends in the confession that, having accepted the claim of Jesus, one comes to realize in his experience that He makes us one with Himself in a way which baffles explanation, but which nevertheless transforms our lives. And between the opening and the closing sentences there is meat for the hungry soul which really wants to penetrate to the heart of the question of being a Christian today. In an hour as crucial as the present, when out of our deep need for light and power we lift our eyes to the stars, such a book as this has much to offer. It is at one and the same time deeply reverent, thoughtful, and practical. — *Reviewed by D. T. Rowlingson.*

"The Craft Of Sermon Illustration"

By W. E. Sangster. Westminster Press, Philadelphia, Pa. Price, $2.50.

American preachers will be grateful that this helpful and practical tool from the president of British Methodism has been added to the Westminster Source Books for Ministers. Thus it has been made more available on this side of the Atlantic.

In its 118 pages the reader can sense not only how such a successful preacher as Dr. Sangster prepares his messages for Westminster Central Hall, London, but how he himself can be delivered from the fatal sin, about which Bishop Quayle used to warn, "the sin of being uninteresting."

This little book should prove a boon to younger preachers, who are ever wondering where to find and how to keep and use effective illustrations. To the more mature, who are "ever learning," it should still be a blessing.

Take, for instance, in connection with the text, "My grace is sufficient for thee," his story of the music lover who played the same record twice, first with a needle and then with a thorn, and who found that it played better music with a thorn. How unforgettable! The man at St. Helen's who told it to him had found that incident very helpful, as he frequently meditated on Paul's thorn in the flesh and on his own. "Never again could I think on the art of illustration," was Dr. Sangster's comment. "By this means hard-pressed men and women can be constrained to believe."

Here is no mere collection of illustrations, however, for, according to the author, such as those should rather be burned or re-issued in more profitable forms. This is rather a suggestive guide-book for the alert preacher, as Dr. Sangster has phrased it, "to light up the road he wants his hearers to travel." — *Reviewed by C. D. Brodhead.*

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"American Foundations Of Religious Liberty"

By David Edgar Lindstrom. The Garrard Press, Champaign Ill. $2.00.

One would expect, from the title of this book, to find in it a treatment of religious liberty in this country and the factors on which it rests. This reviewer was half way through its 101 pages before deciding it was no such thing. Dr. Lindstrom is professor of rural sociology at the University of Illinois, and has obviously carried the subject of his main interest into these Rauschenbusch Memorial Lectures, delivered at Colgate-Rochester Divinity School in 1950. Religious liberty is nowhere defined; its roots are treated mostly in other men's words by means of isolated quotations—isolated from their context, and isolated from each other by a jumble of topics the connection of which is far from clear. They are mostly about religion in contemporary rural America, which is an important topic, but not the one announced. Even rural religion is sketchily treated, most of it descriptively, and we are left with no clear idea of what the author intended to do. — *Reviewed by Richard M. Cameron.*

"Deep Is The Hunger"

By Howard Thurman. Harper and Bros. Price, $2.50.

The pastor of the great Church for the Fellowship of All Peoples in San Francisco has two volumes of fifty meditations each in print. To these he has now added this third and more extensive volume of meditations for "Apostles of Sensitiveness." This volume is distinguished from his others by the inclusion of what he calls "working papers" used in the thirty minute meditation period preceeding their Sunday morning worship.

The volume is divided in four units: A sense of history, a sense of self, a sense of presence, and for the quiet time. The last unit consists of twenty-five reflections on

The Lord's Prayer, The Beatitudes, The Psalms, and other Bible passages. Most of these are in poetic form.

A collection of 163 brief meditations does not lend itself to review other than by generalization. The themes are closely fitted to modern day problems and needs. Many of the illustrations are original and flavored with a tang of earthy reality. In some cases, but very few, one finds shopworn quotations such as Whitehead's on religion as what man does with his solitariness, and Toynbee on God creating an ideal culture among ants. Use of these writings as devotional source material would be germinative of creative living.

The production of an effective book of meditations is a case in which who you know is more important than what you know — perhaps the only time when that is true. The author must know God. Howard Thurman does. — *Reviewed by J. F. Olson.*

"Consider Paul"

By Holmes Rolston, John Knox Press, 1951

The purpose of this book is "to consider Paul in his witness to the origin and the meaning of the Christian faith," to deal with "the fundamental questions of revelation and and inspiration as we face them in the writings of Paul." Thus it does not aim to treat Paul's teaching in detail, even though an effort is made to show his relevance to modern issues. The work is intelligently grounded, the message of Paul being derived mainly from his unquestioned letters, even though more faith is placed in the Pastorals than this reviewer believes defensible. There is a tendency to assert that the great fact of Paul is his contribution to conservative Christianity, the latter being set over against what is called "liberalism." Actually what is most permanent in Paul is at the heart of "liberal" and "conservative" Christianity alike, and it is no service to confuse the issue by claiming Paul for one branch of modern Christianity. In considering the meaning which Jesus had for Paul the author implies more than he says; it is not a question of either the Jesus of history or the Christ of faith, but one of both—and, when we pursue the author's attempt to show Paul's knowledge of the earthly Jesus, we find in Paul a faith in Christ Jesus which embraces both facts in a typically paradoxical manner. The book is carefully thought-out and well-written, and deserves consideration as an exposition of an intelligently conservative position on Paul and his meaning for today. — *Reviewed by D. T. Rowlingson.*

The Laymen Speaking

(Continued from Page 4)

significant changes beginning to take place in the early years of this century. The marauders and "robber barons" had their day. Those who would build trusts and monopolies or who aspired to get a corner on the market were running up against the Anti-trust Laws and other needed regulatory measures. Those who were so unscrupulous as to put poisonous, filthy materials within their bottles and labels were brought to heel by the Pure Food and Drug Acts. My own business, advertising, was cleaning its house, setting up a Circulation Audit Bureau to verify the claims of various periodicals, and defining its practices against false and unethical advertising. On a broad ideological basis the muckrakers had been at work, turning their eloquence against the callous abuse of the many by the few.

These were external pressures, for the most part. But I think it would be false to assume that there was no accompanying re-assessment within the counsels of the companies themselves. An individual does right at times because of laws or fears of social disapproval, but if he is any kind of a man at all, there will be times when he will be guided by what William Penn called an "inward light," and what we might more modernly term an "inner gyroscope." I believe that the transition that began to take place in the early years of this century was a result of both of these powerful forces.

The story of the change-of-heart is, in some instances, on the record. We know, for example, of the revulsion of John D. Rockefeller, Jr., to the news of the "Ludlow Massacre" of 1914, in which not only a number of workers of the Colorado Fuel and Iron Company were killed, but their wives and children as well. He owned stock in the company that hired those workers, and he resolved *that this kind of thing must never happen again in any company in which he had an interest.* As a result, a plan of employee representation was worked out and conditions thereafter steadily improved.

In most companies, including my own, the transition was more gradual and less dramatic. The list of things that we didn't want to happen in any plant of ours grew and lengthened. We didn't want an employee of ours to be made destitute by illness or injuries, so we instituted various insurance and disability benefit plans. We didn't want him to work without respite, so we introduced vacations. We didn't want his job to be a hazard, so we invested in safety equipment.

Today the tests of The Good Company are many and varied—and are constantly changing. I won't try to catalog them here. In fact I am conscious of industry and business still striving to reach suitable definitions. The list of ideals is still in the making. All I want to leave with you here is the thought that there *is* such a powerful guiding force at work in American business, and it is basically an expression of the Christian ethic.

I submit that when a businessman, or a company, acts today in a manner that smacks of some idealism and altruism, it may not always be rewarding to the cynic to seek an ulterior motive at the core. What he may find, instead, is the Christian ethic sincerely at work.

Smith To Speak On Church Of The Air

Dr. Roy L. Smith of Chicago, publishing agent of The Methodist Church, will deliver the sermon on the Columbia Broadcasting System's Church of the Air on April 1st, from 10 to 10:30 a. m., Eastern Standard Time. The program will originate from Station WIBW in Topeka, Kansas.

The Baker University choir from Baldwin, Kansas, will sing, under the direction of Prof. William C. Rice, head of the university's department of music. Dr. Smith's subject will be "Our Debt to Fools."

Widely known as an outstanding preacher, lecturer, and writer, Dr. Smith has served Methodist pastorates in Chicago, Minneapolis, and Los Angeles.

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PERSONS

Chaplain William E. Shaw (Methodist) and Chaplain George Carroll (Roman Catholic) have been decorated by the United States Army in Korea with the Bronze Star Medal for meritorious service. Chaplain Shaw is a missionary of the Board of Missions of The Methodist Church and since the outbreak of hostilities in Korea has been serving in the Department of the Army as a civilian chaplain assigned to the headquarters of the Eighth United States Army in Korea. His principal work is as liaison officer between the U. S. Army and the Republic of Korea Army. Father Carroll, of the Maryknoll Mission of the Roman Catholic Church, has been in similar service. These two missionaries have long known each other in missionary work in Korea, having served together in relief work in the Licensed Agencies for Relief in Asia (LARA) following the close of World War II.

The Rev. Ronald A. Mosley, pastor of the United Methodist Church, East Natick, Mass., has been appointed state chaplain of the Massachusetts department of American Veterans of World War II, AmVets, by State Commander Norman Russell. Mr. Mosley served as chaplain with the 106th Infantry Division during the last war, and was wounded in the Battle of the Ardennes. Mr. Mosley has served for the last two years as chaplain of the Natick post of AmVets.

Miss Muriel Lester of London, England, exponent of spiritual force amid contemporary violence, will speak at a united service at First Methodist Church, Stafford Springs, Conn., on May 2nd. Miss Lester returned to the U.S. this month in preparation for a coast-to-coast tour in behalf of world peace, speaking under the sponsorship of the Fellowship of Reconciliation. The Rev. John E. Post, host pastor, will conduct the service assisted by the pastor of a co-operating Congregational church, the Rev. Louis C. Toppan.

The Rev. Francis C. Wilson, pastor of Epworth Methodist Church, Worcester, Mass., has accepted the duties of Worcester District director of publicity, succeeding the Rev. Donald D. Douglass who, on April 1st, will become pastor of the Gloucester, Prospect Street, and East Gloucester, Mass., charge in the Lynn District.

Lacking but four months of achieving a full century of membership in the Tompkins Corner Methodist Church of Putnam Valley, New York, Mrs. Emely Baxter Perry died March 18th. It is believed that this establishes a record for church membership. Mrs. Perry would have celebrated her 110th birthday next August. Her pastor, the Rev. Roger J. Steiner, referred in his funeral address to the fact that Mrs. Perry had written the history of her church at its centennial, and had served as communion steward most of her life. She was regular in church attendance until five years ago. Right up to the time of her death she was in complete control of her faculties.

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston Station WVOM (1600) at 8:10 a.m. for the first half of April, 1951.

Apr. 2 — The Rev. Wesley G. Huber, executive secretary, New England Evangelistic Association.

Apr. 3 — The Rev. L. G. Van Leeuwen, Community Baptist Church, North Medford, Mass.

Apr. 4 — The Rev. Russell E. Camp, Allston (Mass.) Congregational Church.

Apr. 5 — The Rev. Donald B. Tarr, assistant minister, First Congregational Church, Winchester, Mass.

Apr. 6 — The Rev. William L. MacDuffie, Brookline Presbyterian Church, Brookline, Mass.

Apr. 9 — The Rev. Leslie D. MacInnes, Blaney Memorial Baptist Church, Dorchester, Mass.

Apr. 10 — The Rev. Frederick Groetsema, Newton Highlands (Mass.) Congregational Church.

Apr. 11 — The Rev. John E. Barclay, Morgan Memorial Methodist Church of All Nations.

Apr. 12 — The Rev. William H. Stevens, Jr., staff member, Youth and Children's Center at Morgan Memorial.

Apr. 13 — The Rev. Ruth Howells Browning, missionary to Japan.

The Rev. Hiram Weld, minister of Elm Park Methodist Church in Scranton, Penn., will be the noonday speaker at King's Chapel in Boston, on April 17th, 18th and 20th.

Dr. Lynn Harold Hough, of New York, delivered the addresses in a series of three Holy Week Services in the Scottish Rite Cathedral in Detroit. On Maundy Thursday evening he spoke on "Feast of Fellowship;" on Good Friday afternoon, "Blackening Skies" and at the Easter Dawn Service, "The Great Light." During Dr. Hough's pastorate at Central Church, Detroit (1920-28), he received his thirty-third degree in Scottish Rite Masonry.

Tiny Karen Tine, four years old, a member of the Cherub Choir of St. Mark's Methodist Church, Brooklyn, N.Y., is the cover girl on the Easter issue of *Life* magazine. Two and a half pages picture this choir of 25, two to five year olds, in their scarlet vestments and white surplices. Mrs. Cecile M. Jacobson directs them. The Rev. William B. Reed is pastor of the church.

The Rev. Clarence F. Avey, pastor of Starrett Memorial Church, Athol, Mass., and the Rev. John K. Montgomery, pastor of Fiske Memorial Church, Natick, Mass., are recipients of "Stowell Scholarships" from a fund in custody of the trustees of the New England Conference. This fund was left by a layman of St. Paul's Church, Lowell, Mass., the interest to be used to provide aid for ministers making study tours in the Holy Land. The two pastors are sailing from New York April 13th on the S.S. Exeter.

Wesley Methodist Church in Amherst, Mass., is currently sponsoring a family of Delayed Pilgrims from Estonia. Mr. and Mrs. Hans Joa were greeted at a family night supper at Wesley Church, upon their arrival in Amherst, March 13th. Mr. Joa taught in an agricultural college in Estonia and is hoping to find agricultural work in this country. The Joa family is living temporarily in the parsonage.

President Harold Case of Boston University will be the opening speaker for the National Convocation of Deaconesses at Central Methodist Church, Kansas City, Mo., April 11th to the 13th. Miss Mary Lou Barnwell, director of the Deaconess Bureau of the Woman's Division of Christian Service of The Methodist Church, announces that Dr. Henry Hitt Crane, minister of Central Methodist Church in Detroit, is to speak to the 500 Methodist women workers. "Our Witness in the Waking World" is the theme for this national convocation for deaconesses, home missionaries, and other Methodist workers.

A "Christ Centered Mission" will be conducted at Taft Memorial Methodist Church, Uxbridge, Mass., from April 1st to the 8th. The Rev. W. Wyeth Willard, assistant to the president of Wheaton College, Wheaton, Ill., will be the speaker. Services will be held each weekday evening at 7:30, and at 10:50 a.m. and 7 p.m. on Sundays. Mr. Willard will also address the student body of the Uxbridge High School. The Rev. Norman J. Raison is pastor of Taft Memorial Church.

Asks For Typewriter For India

Bishop Clement D. Rockey, of Lucknow, India, is now on a speaking trip in the United States, but will be returning to India in June.

The bishop is quite eager to take back with him several typewriters — "not necessarily new, but in good working condition" — for use in India. A couple of them would be used in mission schools where typing is taught; and others would be used by Christian Indian workers in church, school, or hospital.

"These Christian workers and institutions cannot afford to buy typewriters," says Bishop Rockey, "for, to the American price must be

lded transportation charges, and the new te of exchange (472 rupees for $100) makes impossible for people that are on the low ndian wage scale."

If you have one or more working used pewriters (or one you will have made to ork) that you are willing to send as "a nissionary to India," please notify or send direct to Bishop Rockey, in care of Dr. mes K. Matthews, Board of Missions, 150 ifth Ave., New York 11, N.Y. *It is needed!*

The Rev. Dr. Albert P. Shirkey, minister f Mt. Vernon Place Methodist Church, Vashington, D.C., is the guest preacher at ost-Easter evangelistic services being held at Madison Street Methodist Church in Clarksville, Tenn. The services are being held each morning at 10 and each evening at 7, from Monday, March 26th through Sunday, April st. The Rev. Dr. Edward J. Rees is host astor.

Coaching Conference

The New England Conference is holding s annual coaching conference for the faculty members of all the 1951 summer institutes nd camps at Rolling Ridge on April 3rd nd 4th. Bishop John Wesley Lord will peak on Tuesday evening on the theme Our Mission to Youth." Dr. J. Wendell Yeo f the Boston University School of Education faculty will be the guest speaker on Wednesday morning.

On Tuesday afternoon the separate faculty meetings will be held. On Wednesday afternoon the leaders for the senior institutes will ave a panel discussion with the deans participating. At the same time the leaders of he intermediate camps will meet with the Rev. A. W. Newcomb, Jr., associate director f youth work in the conference, as the leader. Miss Edith M. Jordan, executive secretary, will serve as a resource person. The coaching conference has been planned by the Institute Commission of the Board of Education, the Rev. J. Rex Shepler, chairman.

This week the editor of Zions Herald is ttending the sessions of the Associated Church Press in Washington, D.C., where e will serve as chairman of the resolutions committee. En route to Washington he attended a surprise testimonial dinner given y friends at Patton, Pa., honoring his father, Dr. J. E. A. Bucke, upon his completion of 0 years in Methodist pastorates. On Sunday, April 1st, the editor will preach at Foundry Methodist Church in Washington where Dr. Frederick Brown Harris, chaplain of the United States Senate, is minister.

Ocean Grove Camp Meeting Association at Ocean Grove, N.J., has just issued its 1951 summer program. Preachers for the summer include Bishop John Wesley Lord, resident in the Boston Area, Dr. J. Edgar Washabaugh of The Methodist Publishing House, Dr. Albert P. Shirkey of Mt. Vernon Place Church, Washington, D.C., Dr. Ralph W. Sockman of Christ Church, New York, and other distinguished leaders of Methodism. Mr. Howard W. Selby, of West Newton, Mass., and a member of The Boston Wesleyan Association, is vice-president of the Ocean Grove Association.

On April 1st, Bishop John Wesley Lord will spend a very busy day in three Greater Boston churches. At breakfast he will address a Protestant Men's Group at Grace Methodist Church, Cambridge. At 10:45 he will preach at Union Methodist Church, Boston and dedicate the Willard C. Arnold Chapel. At 7:45 p.m. he will preach at the East Saugus Methodist Church.

The State Street Trust Company, Copley Square Office, long tenants of the first floor of the Wesleyan Building, home of Zions Herald, has moved to larger quarters at 587 Boylston St., adjacent to the Wesleyan Building.

The regular meeting of the Deaconess Aid Society will be held on Tuesday, April 3rd at Copley Methodist Church, Boston. The coffee hour begins at 12:30.

Bishop John Wesley Lord announces the transfer of the Rev. Norman E. Crewson from the North-East Ohio Conference to the New England Conference and his appointment to the Trowbridge Memorial Church in Worcester, Mass., effective April 1st. As a student in Boston University School of Theology, from which he was graduated in 1949, Mr. Crewson served the Methodist church at Gleasondale, Mass. Since returning to Ohio, he has been chaplain of the State Soldiers Home. The Trowbridge Memorial Church has had the services of the Rev. Stead Thornton as supply pastor pending the appointment of a pastor to succeed the Rev. Lawrence S. Staples who was recalled to the army chaplaincy.

Youth Delegates

The list of persons selected for the New England Conference delegation to the Nat'l Conference of Methodist Youth to be held at Purdue University, Lafayette, Ind., from Aug. 27th to the 30th, will be announced on April 15th by the Rev. Miller C. Lovett, conference director of youth work. It is suggested that any persons interested in attending the convocation apply immediately to Mr. Lovett at 41 Emery St., Medford 55, Mass., for further information and an official application blank.

The fact that the delegation will be announced on April 15th does not mean that persons applying for admittance cannot be accepted after that date. However, a quota

EVENTS

of 31 young people and four adults has been allocated to the conference, and as soon as this quota is filled, applications will not be accepted. Therefore, applications should be applied for as early as possible.

It is estimated that the cost of attending the conference will be around $100. It has been recommended that local churches share in the expense of sending delegates from their churches. A special train will leave from Boston and pass through Worcester and Springfield to pick up the delegates.

Worcester District Conference

Wesley Church, Worcester, Mass., will be host to the Worcester District Conference on Monday, April 16th, opening at 2:30 p.m. The Rev. George D. Cleland, Jr., of Framingham, Mass., will conduct the opening devotional period. This will be followed by reports and the business session.

A fellowship supper will be served by the ladies of Wesley Church at 6:30, reservations, at 99 cents, to be made not later than Friday, April 13th.

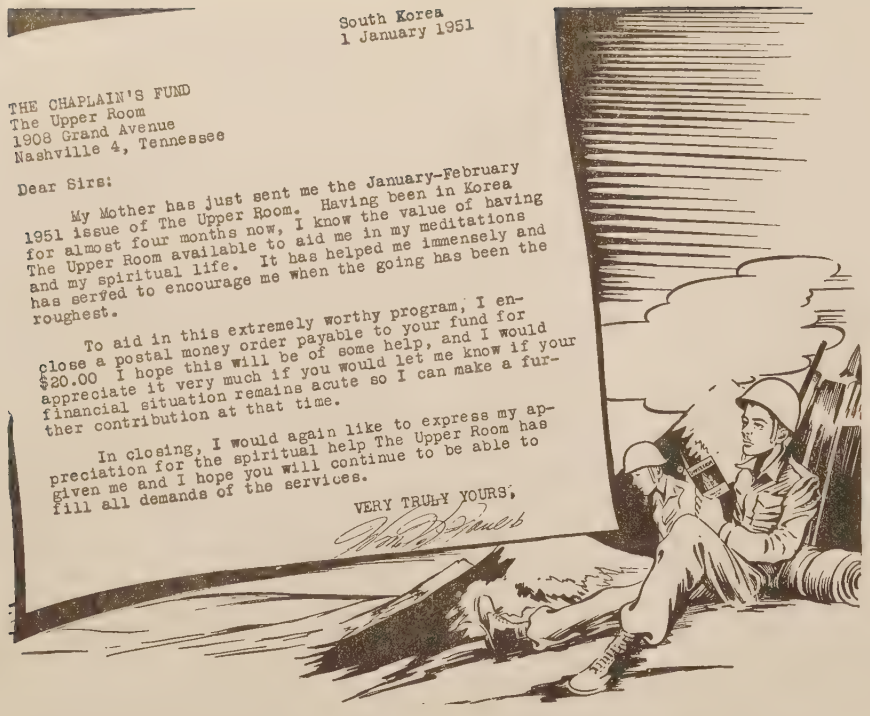
District Lay Leader Farnham B. Goulding will preside at the laymen's night program at 7:30. The Rev. Roland E. Haynes, pastor of St. Andrew's Church in Worcester, will present a program of Negro spirituals. The Rev. Dr. George A. Fallon, host pastor, will speak on "Let's Go Fishing."

A Day Apart

During the past month the four districts of the Woman's Society of Christian Service of the New England Conference observed "The Day Apart or A Quiet Day," as did conferences throughout the country. The program consisted of music, Bible reading, meditations, prayers and short addresses. The noon meal was eaten in silence. At the close of the afternoon, a service of Communion was conducted by the pastor of the church, a fitting close for the day.

At Grace Church, Cambridge, Mass., Miss Margaret Hermistone, secretary of spiritual life, arranged the program for the 70 women pesent. At Wakefield, Mass., Mrs. Clarence Keir, the secretary of spiritual life for the Lynn District, arranged the program in which Miss Ada Mudge, Mrs. Ebert Holt and the Rev. and Mrs. Richard Thistle assisted. Over 100 women from the district were present.

Springfield and Worcester Districts had equally helpful days. During these busy and anxious times the members of the Woman's Society of Christian Service need days such as these, and it has been suggested that local societies might arrange for similar programs.



Men in the service and other young people away from home can still unite in spiritual fellowship with the home folks through the Bible readings, meditations and prayers presented day by day in The Upper Room.

Those away and those at home, as they join in the same devotions, will be thinking and praying for one another. There is strength and joy in the knowledge that someone . . . many miles away . . . is praying for you!

Send your order NOW for a supply of The Upper Room, May-June issue, the annual Lay Witness Number, written by laymen and laywomen from all walks of life. Ten or more copies to one address, 5 cents per copy. Individual subscriptions, 50 cents per year. Address

THE UPPER ROOM

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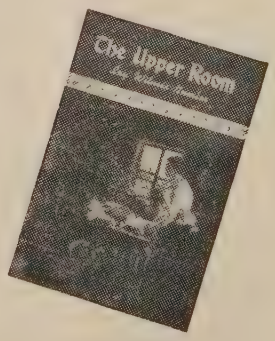
THE POCKET EDITION (identical with the Regular Edition except in size) is small enough to fit into the pockets of service uniforms, light enough to mail first class in an ordinary envelope for three cents. Hundreds of thousands were distributed during World War II. Popular with civilians, too, because it slips easily into a man's pocket or a woman's purse. Order a supply of the Pocket Edition along with the Regular Edition.



Protestant Editors Meeting

WASHINGTON, D. C. (RNS) — The annual meeting of the Associated Church Press, comprising editors of Protestant publications in the U. S. and Canada, will be held here March 28-30th.

During the meeting a full day of conferences on American foreign policy will be held with State Department officials. Topics to be discussed include the Far East, Germany, the Technical Co-operation Program, the United Nations, and combatting Communism.

On Wednesday, March 28, the editors are scheduled to have a press conference with President Truman at Blair House.

At business sessions, the Protestant editors will discuss special problems faced by church press today, the issue of church-state separation, and the Japan Christian International University.

Principal speakers will be Dr. Frank T. Cartwright, associate secretary for China of The Methodist Church, whose subject will be "Behind the Bamboo Curtain in China;" Robert J. Cadigan, managing editor of *Presbyterian Life,* who will report on his recent visit to Korea, and Herbert Elliston, editor of the *Washington Post,* who will talk on the "Washington Scene."

Sen. Estes Kefauver (D.-Tenn.), chairman of the Senate crime investigating committee, has tentatively accepted an invitation to address the closing luncheon on March 30th. He will talk on "Crime and the Moral Foundations of America."

A new president for the ACP will be chosen to succeed Dr. David D. Baker of St. Louis, former editor of *The Messenger,* who was killed in an automobile accident last June.

The Passion Play At Oberammergau

WAYNE AND MIRIAM STOOPS

There is an early Mass before the presentation of the play with a special service of music. But long before this service, the members of the cast can be seen at the altar preparing themselves for the best performance. Following the service, visitors return to their quarters for breakfast and are given their tickets. Tickets are available to people outside Germany, only with reservation of three days accommodations. This is done to prevent traffic in tickets. The hostess also has text-books in the language of her guests, since the entire play is given in German. The play begins at 8:30 A. M. and there is a two hour intermission for lunch and rest at noon. The play is resumed at two o'clock and lasts until 6:00.

There is tableau preceding each act which depicts a scene from the Old Testament which corresponds to the events of Christ's last week. Christ makes his triumphant entry into Jerusalem riding a burro, surrounded by his disciples and a multitude of followers. While children strew palm branches in his path, the crowd shouts, "Hail to the Son of David." They proceed to the temple where Jesus expresses his anger toward the traders who sell articles for sacrifices at exhorbitant rates. These merchants are privileged by the high priests and are taking advantage of their monopoly. Jesus overthrows their money tables, frees the sacrificial doves, and empties their vessels of oil. The traders, of course, are very indignant and greatly concerned about their losses.

The merchants, however, are not the only ones concerned, since the priests have felt for some time, the danger of the growth of Christ's following. To see him actually come into their temple and take authority which belongs to them is more than they can take. It is one of the intensely interesting parts of the play to see the priests and the traders get their heads together and then to go around through the crowds of people inciting them to denounce "this impostor" and claim Moses as their only prophet. Watching those who, only minutes before, had been proclaiming Jesus to be their Messiah, turn about-face and allow themselves to be so

asily influenced by the agitators is an unforgettable study in mob psychology.

Jesus and his disciples go to Bethany from Jerusalem, and spend a quiet day among their friends. It is in Bethany that Mary Magdalene annoints his body with costly oil, and as a result, we begin to feel Judas' mercenary meanings. Judas shows his concern for the state of their own finances of which he is the keeper.

Later they depart from Bethany after bidding farewell to all their friends and to Mary, Christ's mother. As they approach Jerusalem for the last time together, Jesus expresses his great sorrow for the wickedness of the city. In the meantime, within the city walls, the High Council has met to plot his destruction. Even as they are plotting, Jesus and the Disciples find their way to the upper room where they hold the feast of the Passover. Christ washes their feet to teach them humility and then gives them his new covenant of love. This is a striking scene as they sit taking the Last Supper together while on the wall behind them is da Vinci's painting of the same occasion. Peter swears that he will never deny his Christ, even in face of death. Judas steals away after Jesus tells of his betrayal by one of the twelve.

In the next scene we find Judas making a deal with the high priests and the traders to deliver Christ into their hands. This is preceded by a tableau which shows Joseph being sold into slavery by his brothers. Nicodemus and Joseph of Arimathea walk out of the assembly because Judas seems so eager to sell the life of one who trusts him, and although Judas does not know it, they have already decided on the death penalty for him without waiting for a trial.

In the next scene we see Jesus in the Garden of Gethsemane, torn between life and devotion to the will of the Father, but always maintaining that degree of devotion which will not let him weaken. While he prays in agony and his dearest friends fall asleep in his hour of trial, the entire audience suffers with him. It is done with such complete reality that one cannot help feeling the anguish he feels. It is a powerful moment, and to the last man, the audience would like to step onto the stage and attempt to stop Judas' treachery as he comes with the soldiers and Jesus is siezed.

(The two-hour intermission occurs at this point.)

The play is resumed with Jesus being brought before Annas and the high priests, then before the High Council of the Sanhedrim. They mock him and laugh boisterously all the while. The High Council condemns him to death and when Judas realizes the extent of his deed, he begs the Council to take back the 30 pieces of silver and release his Master. They only laugh at him, and he throws the money back at them violently shouting "Blood money!" The Passion Chorus of 48 voices sang before this act:

"Ye mighty rulers of this world—
Set up for the welfare of humanity—
Do not forget in carrying out your duty
The Invisible Judge!
Before Him all men are equal,
May they be rich or poor
Noblemen or beggars;—
Justice alone is apprised by Him.—"

and the effective tableau is the condemnation of the innocent Naboth to death by false witnesses.

Christ is then taken before Pilate who has no interest in enforcing Jewish religious law and refuses to be a tool for their revenge. They of course accuse Jesus of refusing to pay tribute to Caesar but have no proof. Pilate on the contrary, finds Jesus wise, noble, and gifted. He has heard of his great works with admiration and although he has attracted huge crowds, he has not instigated any uprisings. When Pilate hears that Jesus is a Galilean, he sends him before Herod, trying to pass the buck, rather than appease the Jews or condemn a man whose guilt he cannot see.

Herod hopes only to see Christ perform some of the miracles he has heard about and when he neither performs miracles nor speaks in self-defense, Herod says, "He may say he is the King of the Jews, but he is merely King of Fools" and sends him back to Pilate. Pilate, under pressure of the traders and priests, agrees to have Jesus scourged but that is too mild for their wrath. Finally they accept Pilate's offer to allow the people to choose whether he shall release Jesus or Barrabbas, and they organize themselves to see that the people make the choice they want. These instructions were given to the agitators.

"Go into the streets of Jerusalem, summon your friends, our trusted followers, to come here. Gather them together in great crowds, kindle in them the most glowing hate against the enemy of Moses. Try and win the wavering ones by the power of your words and by promises. But terrify the followers of the Galillean by a great outcry against them, by insult and mockery and threats and, if necessary, by ill-treatment, that not one will dare to show himself here, much less to open his mouth."

Whereupon Barrabbas, the thief and murderer, is released to the crowd and Jesus sentenced to the cross. This is too much for Pilate, for his sympathy is with Jesus, and he washes his hands of guilt in the matter.

The scene in which Jesus drags his cross to Golgotha is sheer torture since he has been beaten until he is weak from loss of blood, but the crowd urges him to hurry so they can complete the ordeal before the Passover. When they reach Calvary the cross is erected and Jesus is placed up on it while below soldiers cast lots for his robe.

The crucifixion scene is probably the hardest of all to portray, Christ hangs upon the cross with outstretched arms for 30 minutes. Even though his hands are bound to the cross and there is a block of wood which supports his feet, it is a tremendous physical strain.

As he utters his final words, "It is finished! Father, into Thy hands I commend my spirit," there is loud thunder and a violent earthquake. The people and soldiers are frightened and remembering the calmness and nobility with which he died, many say, "Truly this is the Son of God." The priests and Pharisees, however, are even more enraged at his forgiving of the thief and the rending of the veil of the temple. They are greatly disappointed when Pilate gives his body to Joseph of Arimathea instead of throwing it into the pit of malefactors where they had hoped to see it. However, they are permitted to set up a guard around the tomb to prevent the body from being stolen so that his followers could not claim that he had risen as he said he would.

It is first with doubt, then with great joy that his followers hear of his resurrection.

The ascension which follows, is the most beautiful scene of all, but it is like the crucifixion scene, which fortunately has an air of unreality. Both are superbly enacted.

Looking back over the play, two scenes stand out prominently from the rest. In one scene, Christ in the Garden of Gethsamene prays in great agony that the cup might pass from him, but adds: "Nevertheless not my will, Thine be done." He was prepared to meet death calmly, in the confidence that he was doing God's will. In the other scene, Judas is raving madly, overcome by his tremendous guilt in betraying Jesus. He realizes that he is powerless to correct his error for his greed has led him to the point where he can no longer face himself or life. There is a striking contrast in the way each of these men meet death which was consistent with their lives. Judas, having lived a life of selfishness destroys his own life, in an act of hatred. Jesus having lived with complete selflessness meets death calmly, in an act of love.

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"It is not so much a question of 'Is it right to do this or that on Sunday?' as it is a matter of our being such incredible fools that we blithely and carelessly sell out cheap to the world the day God gave us in which to grow a soul worthy of our heritage."

* * * *

"The Word in Season," by H. Hughes Wagner. Abingdon-Cokesbury, New York, New York.

• • • • • •

Dr. Helen, The Beloved Physician

LEONARD C. HARRIS

Dr. Helen and her pastor, the Rev. L. C. Harris.

Hundreds of friends from Memorial Methodist Church, Plymouth, Mass., and the community at large united in generous tribute to Helen F. Pierce, MD., on the occasion of her 90th birthday, March 1, 1951.

During the half century she served as an active practitioner, "Dr. Helen," as she is affectionately known, gave of herself liberally not only in the ministry of medicine, but in personal and humanitarian ways, helping the unfortunates, especially the children, and thus became known and beloved physician among all classes.

She was born in Manomet, Mass., on March 1, 1816, on a farm. Her parents were Melza and Abbie (Morse) Pierce, of old Puritan stock and descendants of the early Pilgrims. When she was six years old, her father became totally blind, but her mother took care of the family and in due time, as her father had planned, a way was opened up for her to continue her education in Plymouth. Upon her graduation from high school in the year 1878, she did substitute teaching and so impressed the authorities that she was made a regular teacher at the Hedge School in the vicinity of the Pymouth Cordage, at a salary of $6.50 per week. One of her memories of this school is that one of her pupils was a boy of Italian parentage, the first of his nationality to attend a Plymouth school. It was during these years in high school that she united with Memorial Methodist Church, in the year 1877, under the pastorate of the Rev. J. O. Thompson. She is the oldest living member of the parish.

Successful as a teacher, she still had her mind set on studying medicine, and as a result, entered Boston University School of Medicine. The regular medical course was four years, but Dr. Helen completed it in three, graduating in 1887. It was near the close of her senior year, when she was resident physician at the Lasell Seminary in Auburndale, Mass., that she met with a serious accident. Having accompanied a party of the seminary girls to a concert in Boston Symphony Hall, in stepping from a train she fell, receiving injuries to her back which kept her confined to bed for three years. She was given her medical school diploma while she was in the Massachusetts Homeopathic Hospital as a patient. It was six years before she was able to practice medicine and during these years she was almost a constant invalid, spending much of her time in a wheel chair. In 1893 she had regained her health sufficiently to take a six weeks post graduate course in New York, and then to hang out her shingle at the old Paty house, 116 Sandwich Street, Plymouth. Forty-eight years ago she set up her home and office at 6 North Street, where she still resides, though retired from active practice for the past twenty years, near the entrance to her home still hangs the bronze marker, "Helen F. Pierce, M. D. Office hours 2:30 to 5:00, 7:00 to 8:00, Except Wednesdays." Dr. Helen covered the wide area of her active practice as far as Manomet and Long Pond in horse and buggy until just previous to the first world war she acquired an automobile.

Although loyal to her profession, she found time to participate actively in the life of her church and community. She served for many years as superintendent of the Sunday school and is still retained as honorary superintendent. During these years she served as director and president of the Plymouth Fragment Society, a local philanthropic society, Community Nurse Association, the Society for Prevention of Cruelty to Children, and the W. C. T. U. She was one of the originators of the Jordan Hospital and is still an honorary member of the hospital staff. Much credit is given her in the development of the Town Brook area which gives to Plymouth one of its historic gems, Brewster Park.

In conversation recently with her pastor, she made these observations, "The only thing I regret about old age is the fact that it makes one more dependent on others. I do not fear death any more as it comes inevitably nearer, rather does it seem more welcome, because I have so many dear ones, so many friends, a God and a Saviour to go to. The greatest blessing of old age is friends and inward spiritual peace. I am much concerned about the church I love; I am fearful that it has become too materialistic, too much interested in more things."

In addition to the tokens of tribute, and handsomely prepared book of memorials presented Dr. Helen by a committee from Memorial Church, letters of greetings were received from Dr. Daniel L. Marsh chancellor of Boston University, Bishop John Wesley Lord, Bishop Lewis O. Hartman, District Superintendent G. Albin Dahlquist, and former pastors of the church which has been so richly blessed by her seventy-four years of faithful and consecrated service.

Soviets Bar Church Relief

BERLIN (RNS) — A new order by Dr. Karl Steinhoff, Interior Minister of the (Eastern) German Democratic Republic, was seen here as marking the virtual end of relief distribution in the Soviet Zone by church-sponsored charitable organizations.

In a letter to the East German bureau of Hilfswerk, relief agency of the Evangelical Church in Germany, Dr. Steinhoff prohibited relief imports of all kinds, unless they are made available for distribution by the "People's Solidarity," a Communist-directed welfare organization in the Soviet Zone.

The order affects not only Hilfswerk, but Caritas, Roman Catholic social welfare agency.

Interference by East German authorities with Hilfswerk was foreshadowed by the confiscation of several relief shipments from Western Germany and the blocking of a Hilfswerk depot in Magdeburg by Soviet Zone police.

In several other instances, shipments addressed to Hilfswerk in the Soviet Zone were refused entry into Eastern Germany by Soviet German border authorities.

Serious concern over the situation was voiced at sessions of the East German Evangelical Bishops' Conference presided over by Bishop Otto Dibelius of Berlin.

Declaring that "charitable work is an integral part of the Evangelical Church's activities which can never be abandoned," the bishops decided to approach the Soviet Zone government in an effort to restore normal conditions.

Interference with the work of the Catholic Caritas began at the end of last year when Communist authorities in Thuringia, one of the five Soviet Zone states, forbade the distribution of donations received from abroad, ruling that all such shipments must be turned over to the People's Solidarity.

In line with this order, a shipment of food from Denmark was confiscated by East Zone authorities.

Elsewhere in the Soviet Zone, the Communist press of the Lausitz district launched a campaign against the Caritas, charging the agency with corruption.

Caritas officials have announced that they will continue to negotiate with the East German government "in an effort that human considerations be placed over political ones in the interest of the most destitute."

"Moral Lobby" Defeats Betting Bill

CONCORD, N.H. (RNS)—With strong pressure from the church groups, the New Hampshire Senate ways and means committee turned down a bill which would legalize off-track betting on horse races.

New Hampshire's "Moral Lobby" turned out to fight the measure. The lobby was led by the Rev. Raymond H. MacFarlane, super-

tendent of the New Hampshire Christian ivic League and Dr. Whitney S. K. Yeaple, ecretary of the New Hampshire Council of hurches.

Under the proposal, book-makers would ay a $1,000 monthly fee to cities and towns which they took bets. The matter of galizing book-making would be left to ocal option, and city and town officials ould be the licensing agencies.

Claims Communists Want Peace

WELLINGTON, New Zealand (RNS) — harges that the World Council for Peace a Communist-dominated "wolf in sheep's lothing," were denied here by the Very Rev. harles Walker Chandler, Anglican Dean of Hamilton.

Dean Chandler returned from a meeting of he council held in East Berlin last month. efore sailing for the sessions he announced hat upon his return he would give "a completely frank estimate of the council's worth."

"I am convinced," he said, "that the council is a company of honest men of widely varied opinions, but united in one cause — or peace of the world. It is utterly untrue o say it is Stalin's outfit. Forty per cent f the members are Communists representing various degrees of Communism, but the est are of all other shades of opinion."

"The whole 190 present at the East Berlin meeting," Dean Chandler added, "were obviously in search of peace."

"I think we in the West are under a misapprehension about the Russian bogey," he said. "I am completely convinced that we have less to fear from Russia and the East than we think. They are keen to have years of peace. There are features of both ideologies that are commendable, and it is quite possible for the two to exist in the one world."

Central Jurisdiction

(Continued from Page 2)

an be called segregated, then they all may be alled segregated, for they are separated from ach other by the same legislative enactment. But has not the church always had some form f segregation? When Christ first sent out his Apostles did he not say to them, "Go not into he way of the Gentiles, and into the cities f the Samaritans enter ye not, but go ye rather to the lost sheep of the house of Israel?" And did not the First Council of the Apostles n Jerusalem select the Apostle Paul and send him out as the Apostle to the Gentiles? It was this segregated messenger that took the gospel to the western world, hence the advanced civilization of the West as compared o the East.

I thing it is poor sportsmanship to call the Central Jurisdiction segregated (unless one does not know the history preceding its birth.) Those who are acquainted with its history know that the Central Jurisdiction came into being after almost half a century of constant and persistent agitation of the Negro group and interest in the General Conference of the church for indigenous leadership. This agitation reached one of its climaxes at the General Conference of 1920 when the church to show its sympathy for the movement elected two Negro bishops to the general superintendency of the church on a separate ballot, the only way that this could be done under the law.

An agitation for all-out Negro leadership as it applies to the boards and general offices continued until unification of the three branches of Methodism in 1939. The General Conference of 1940 provided for the creation of the six jurisdictions, of which the Central Jurisdiction is one, embracing all the Negro conferences, mission conferences and missions in the United States.

The question arises, what do the agitators want? Should the Central Conference be abolished? Do they purpose to go back to the unsatisfactory method of begging the white jurisdictions to give them a bishop? What do they purpose doing with our great Negro churches and institutions? These may be acceptable to white preachers but I do not think that white congregations are ready to accept Negro preachers as pastors or turn their congregations into interracial groups.

The 38th racial parallel has not been reached yet, and its crossing will be as difficult as that of the one in Korea. The unification of racial groups must come from the local level and not by legislation of great conventions.

The record will show that the Central Jurisdiction has more than justified its creation, and those who are conscious of the history of religion among racial groups regard the Central Jurisdiction as a great evolution in church statesmanship.

(Rev.) MAPSON F. HAYLING
Verona, Pa.

ZIONS HERALD 125 YEARS AGO

March 29, 1826

That part of the town of Chelmsford, Mass. in which the flourishing manufacturing establishments lately erected are situated, has been incorporated as a town by the name of Lowell.

* * * *

We learn, by a letter from the Rev. A. D. Merrill, that a good revival of religion is progressing in the town of Royalton, Vt. It commenced about ten weeks since, at a place called Broadbrook, and has extended to a neighborhood lying on the south side of White river, a little below the village, "where it is going on gloriously." Brother Merrill observes, that "for a space of two miles, I think every house is visited by the Lord. I spent a part of the last week there, and found none that appeared to have any relish for conversation, except on the subject of religion. About 25 have experienced converting grace: 15 have been reclaimed from a backslidden state; many are inquiring the way to Zion, with their faces thitherward; and a few are rejoicing in perfect love."

* * * *

The Legislature of Maine, at its last session, passed a law, exempting from attachment, execution and distress, "all produce of farms, of every kind, while standing and growing, and until the same shall have been harvested, and corn and grain necessary and sufficient for the sustenance of a debtor and his family not exceeding thirty bushels—also, all the interest any debtor may have in one pew in any meeting house, where he and his family do statedly worship."

Boston Area Calendar

Mar. 29-30 — Annual meeting of the Commission on Ministerial Training, Nashville, Tenn.

Apr. 2 — Womens' Society of Christian Service, New England Conference Executive Board meeting, Cokesbury Book Store, 577 Boylston St., Boston. 10 a.m.-3 p.m.

Apr. 2 — Boston District Conference, St. John's Methodist Church, Watertown, Mass., 3 p.m.

Apr. 6-8 — Christian Vocations Conference, the Methodist church, Waterville, Me.

Apr. 8 — Norwich District Conference, and M.Y.F. Rally. Trinity Church, Norwich, Conn.

Apr. 10-11 — New England Conference Woman's Society of Christian Service trip to the United Nations.

Apr. 11-13 — Deaconess Convocation, Kansas City, Mo.

Apr. 13-14 — New England Conference Recreation Lab, Rolling Ridge. Training for young people and adults in the techniques of leading and providing good recreation.

Apr. 13-15 — New England Southern Conference Lay Leaders Annual Retreat, Monponset, Mass.

Apr. 16 — Worcester District Spring Conference, Wesley Church, Worcester, Mass. Afternoon session, 2:30 — reports and business; fellowship supper, 6:30 p.m.; Layman's Night Program, 7:30 p.m.

Apr. 20-22 — New England Methodist Student Movement, Rolling Ridge.

Apr. 26 — New England Conference Boston District Woman's Society of Christian Service, dinner meeting and program at Hyde Park (Mass.) Methodist Church, 6:30 p.m.

Apr. 30 — Lynn District Spring Conference, Glendale Methodist Church, Everett, Mass., 2 p.m.

Apr. 30 — Springfield District Conference, Westfield, Mass., 2:30 p.m.

Who Does Your Thinking ?

Is it your favorite radio commentator —

Is it your favorite daily paper —

Is it the mood of the moment —

Is it the local gossip —

Is it propaganda —

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MAR 27 1951

WHY NOT DO IT YOURSELF?

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